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EDITOR: LESLIE F. CHURCH, B.A., Ph.D.

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Editor: LESLIE P. CHURCH, B.A., Ph.D.

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Editorial Comments

MAN'S DISORDER AND GOD'S DESIGN

THE Christian Church has survived the shock of the most destructive war in history. The world-fellowship of Christians, described by Archbishop Temple as 'the great new fact of our era' has stood the strain of global warfare. During the dark years the fellowship that had begun to exist before the war remained as a reality in the hearts of Christians on both sides of the conflict.

The World Council of Churches was something more than an accidental happening. It was formed by the union of the Universal Christian Council for Life and Work and the World Conference on Faith and Order. When this was effected in 1937 the majority of Christians did not realize that the event marked one of the great turning-points in the history of Christianity. The newly created Council became at once 'an instrument and symbol' of Christian fellowship. Its influence surmounted frontiers and presently defied the ravages of war.

Though it was impossible to hold the first Assembly which had been planned for 1941, the work was carried on by a Provisional Committee. Some account of its achievements is contained in a report: *The World Council of Churches: Its Progress and Formation*, obtainable from the British office, 21 Bloomsbury Street, London, W.C.1.

It is with gratitude and quickening hope that we learn that the postponed Assembly of the World Council of Churches is to meet in Amsterdam in 1948. When it meets it will consider the reports of four authoritative Commissions which will have been preparing their findings during a period of two years. This preparatory study will be shared, to some extent, by the hundred Churches which have become members of the Council. The outline of the programme has been prepared, and is now published by the S.C.M. Press under the title *Man's Disorder and God's Design*.

Most branches of Christendom, with the exception of the Roman Catholic Church, are now represented on the Council: They reflect the problems and characteristics of thirty-three countries. In Great Britain the Church of England, the Church of Scotland, and the Methodist Church have each produced a Report on the present situation. They are carefully considered documents containing much that is informative and more that is challenging. The publication of this outline of preparation for the First Assembly of the World Council lends the necessary perspective, and should serve to remind the several communions of the dominating oecumenical characteristics in the Christian Church today.

'The World Council', says Dr. van Dusen, 'is not to consist of a series of periodic conferences. It is to be a continuing body, functioning regularly on behalf of its member Churches.' The plan is realistic, taking cognizance of the most urgent needs of our post-war world, and setting out to direct co-operative thinking, and to promote a frank exchange of thought. At the same time it impresses one with the terrible urgency of the situation.

The present condition of the world can only be understood as we realize the

far-reaching consequences of war. The world has been set free from tyrannical oppression but desolation, hunger, homelessness, and hatred, 'the bungling of military governments over defeated people, and the uncertainty and chaos that come from conflicts between the victors' are part of the new background. There is the obvious threat of a new cult of the State, a materialism based on the new discoveries of science, and the ever more appalling menace of disillusioned youth growing old without faith. In considering this background it is essential to realize the varying experience of each nation.

In the life of the Church there is appearing a four-fold revival — a demand for a renewal of spiritual life, of Christian theology, of interest in the Church itself, and of the responsibility of every Christian for the social and political order. 'The Church has lost creative contact with great centres of culture, and of social power. . . . It must recognize that it has contributed, through its own failure to represent the love of God in the world, to the conditions which make multitudes see in communism the promise of deliverance.'

The central theme of the deliberations of the Assembly will be God's Design. Four Commissions will study 'The Universal Church in God's Design', 'God's Design and Man's Witness', 'The Church and the Disorder of Society', and, finally, 'The Church and International Affairs'. The document sets out in detail the problems that must be faced and the questions on which the members of the Commissions may be able to shed light as the result of their own particular experience. It will certainly be studied by all Christian ministers and laymen who see the importance of relating their own work and thought to the Church as a whole. Some of the statements in the 'Outline' might themselves be open to question. We cannot agree that 'in the twentieth century it has become plain that most of the traditional methods of evangelism are now bankrupt'. Memories of happenings in Iraq, in Italy, and in the crowded holds of troopships seem to us to contradict the generalization, but the programme is balanced and comprehensive. No one would question the competence or the authority of its compilers. As we read it we felt moved by its obvious sincerity, its candour, its humility, and its sense of urgency. These qualities are not always apparent in programmes and reports. A careful study of this tremendous 'outline' will stimulate and inform the Christian ministry everywhere.

The answer to a final question, 'What can be expected to come from the Assembly?' contains this passage: 'The Assembly must be free to speak its own word to the Churches and the world. It would be wrong for it to do little more than give its approval to work already done in this period of preparation. The purpose of the preparation is to do all that is humanly possible to enable the Assembly to give a message that is both centrally Christian and immediately relevant to the needs, and the questions, and the burdens of men today.' Such a purpose commands not only the sympathy and understanding, but the prayers of all Christian people everywhere.

THE EVANGELICAL CHURCH IN EASTERN AND WESTERN GERMANY

In a lecture delivered in Berlin by Pastor Rudolf Weckerling, before students and pastors and leaders of the Evangelical Church, an interesting review of the position in Germany was given. The lecturer said that the collapse of the Reich did not mean the collapse of the old Church in Germany. The victory

of the allies did not mean the victory of the Confessing Church which had indeed been accused in some places of dangerous Radicalism. Unfortunately, many who had been neutral during the war, had emerged on its cessation and were already in positions of some power. The spiritual and physical exhaustion following the war, and the fact that the laymen had little to say in the present phase, has created a new problem. The Evangelical Church, partly because of this, and partly because so many of its leaders were lost in their brave struggle which took them to concentration camps from which they never returned, was weakened and divided, almost as were the people to whom it ministered. There is, however, a spirit of expectation and hope which presently may be realized through revival.

Many of the Evangelical leaders feel that it would be fatal to rebuild the old Church as it was in the pre-war days. In the political world there is a tendency to build, from the wreckage of war, structures that are suspiciously like those which the war destroyed.

A tendency on the part of the Church to attempt to exploit the present state of affairs would be disastrous, and the danger appears real in face of the fact that many Church leaders are removing to the West, and leaving the East under-staffed. The need in Eastern Germany is not only for money, and clothing, and food, but also for theologians and pastors, and Christians who recognize their new opportunity.

If the German people are to make a radical change in their manner of life, accepting the way of their Heavenly Father, the Evangelical Church must play its part as bravely in the days of peace as in the days of war. Lack of unity amongst the people themselves, and a natural tendency to rely on the occupying Forces to preserve law and order, may only be temporary but permanent unification will depend on the recognition of deeper bonds than a mere military force can create. The Evangelical Church must continue to call on the disorganized and depressed communities to realize the ideal of the Kingdom of God which has within it a power to transform the world. Because Germany did not realize the final responsibility of the individual to God and his neighbour, the German labour movement developed a definite hostility to the Church, and substituted a Messianism which the Church lacked at that time. The influence of Christianity on the socialistic development of Germany was never as strong as it was in England. Because of this, it is vitally necessary that at this critical time the Christian communities in Germany should recognize their missionary task outside the official Church. Christianity must never be described as *bourgeois*. Its mission is to every man, including the workers, youth, and the intellectuals. The Christian Church has at this time in Germany the task of mediating between refugees who are returning, and those who remained in their own country during the war. We must finally free ourselves from all *bourgeois* German national prejudices against what is politically left, and make known that we really believe in a better social order. There the Evangelical Church feels it has a definite mediating task. 'He who is first a Christian, and then a German, Pole, or American, will do best.' This is the way to bring about the oecumenical spirit in the German Church. It is surely necessary for all Christians to be able to pray seriously that the negotiations of U.N.O. may lead to permanent solutions of world problems,

above all, to the devising of a permanent peace. In the gathering at Berlin, at which this view was presented, it was suggested that a special mediating task lay in meeting with, and understanding the Russian people. *Bourgeois* or national socialistic attitudes were not convincing to those who hold the Eastern point of view. Practical suggestions have been made that Evangelical Christians must seek and find Christians in Russia, and learn from them, as well as present to them a reasonable Christian attitude. They must understand, without prejudice, what comes to them from the East. This means that they must learn more of the Russian language, culture, and history, so that they understand why Russia mistrusts the West. It is also necessary to know something about the Marxist outlook, and in this study the discovery will be made that there are differences between Russian bolshevism and German communism. The realistic method seems to be to set out the points on which there is agreement first, and then to consider the others on which there is disagreement. Anti-semitism, racial superiority or military plans to conquer the world cannot be admitted. The real need is to meet the situation and the people with the transforming power of the Gospel. If the West can meet the East with the Word of God, and with unflinching faith, the problem will begin to be solved. The future does not lie with those who look to the West for material power, but with those who desire what one might call a genuine missionary encounter, and who look to the Lord who is Lord over all peoples, and cultures, and isms. 'Totalities should not find us wrapped up in a middle-class, Westernized, sentimental, pretentious, and self-pitying Christianity, but in a Church held fast by God's word alone.'

That is the striking challenge which was given some little time ago to the representative members of the Evangelical Church. It appealed to them not to move toward the West, but to live in the tension between East and West, and to meet all peoples and powers with the Gospel of Jesus Christ. One feels that this is a genuine and sincere heart-cry from those who have the deepest sympathy with the over-worked pastors in Eastern Germany, who feel that in that sphere lie great opportunities and challenge. Congregations need to be unified and strengthened, and led into a way of new understanding. The appeal comes with the greater force because it was made by one who himself has suffered and sacrificed greatly to witness a good confession during the testing years of war.

PALESTINE

The problem of Palestine remains unsolved. Recent events have made the pessimists conclude that it is insoluble. Just as at an earlier stage the action of Arab terrorists prejudiced the Arab cause, so now the action of Jewish terrorists is tending to alienate the sympathies of people who have been well-disposed toward the Jew. This is particularly unfortunate because in neither instance does the lawlessness of a small minority represent the feeling of the more responsible Jews or Arabs.

It is difficult for the average man to view the situation dispassionately. When he thinks of the *pogroms* and the appalling massacres in Poland and elsewhere he is tempted to feel that no concessions could be too great so long as the tragic remnant of the Jewish people could be resettled in security and comfort. Then,

suddenly, he is shocked by the news of some fresh outrage in Palestine, and he swings over to the other extreme. The solution of the problem is delayed by these emotional disturbances. It can only be reached when Jew and Arab are willing to present their cases without expecting that either the one or the other can be completely justified. Each has cause for deep dissatisfaction as he reviews the past. Historically, politically, and economically, there are grounds for grievance. The situation deteriorates as grievances are nursed, and incidents are used for violent propaganda. Even the desperate need of homeless refugees can be exploited unworthily. How different might the result have been if at a Round Table conference the Jewish representatives could have appealed to the humanitarianism and hospitality of the Arab. Unfortunately the problem has never been considered at that level.

Extremists in America and Cairo are not making the solution easier, and the immediate result of their violent propaganda is to present an entirely distorted view of the British attitude. The crux of the problem is still to be found in the definition of the words 'a national home'. Were they ever intended to convey the idea of an ultimate sovereign Jewish state in Palestine irrespective of the wishes of the non-Jewish population already there?

There is much documentary evidence which bears on the question. Amongst the more important items are the Hussein-McMahon Agreement (1916), the Balfour Declaration (1917), the despatch of Commander Hogarth (1918), the letter of Col. J. R. Bassett (1918), the Sykes-Picot Agreement (1918), the Memorandum of the Seven Arabs and the Reply of the British Government (1918), the Anglo-French Declaration (1918), the Report of the King-Crane Commission (1919), the Faisal-Weizmann Agreement and the much-disputed letter of King Faisal to Mr. Frankfurter (1919), the Mandate for Palestine and Transjordan (1920-3), and the White Papers of 1922 and 1930. These documents cover the period between the two Wars, and contain much of the material on which one must base an opinion. They would certainly repay the most careful study.

It is true that the Balfour Declaration contained the phrase 'His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people', but it must also be remembered that the paragraph continued: 'and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.' The Jew naturally insists on holding the British Government to its pledge, but the Arab also insists on his part in that same pledge. He maintains that creating 'a national home for the Jewish people is not equivalent to making Palestine into a Jewish State'. That, indeed, is what the King-Crane Commission, officially appointed by President Wilson in 1919 reported, and it is particularly important to remember that it was composed of American Delegates to the Peace Conference. It was they who recommended, with a deep sense of sympathy for the Jewish cause, 'that only a greatly reduced Zionist programme be attempted by the Peace Conference, and even that, only very gradually initiated. This would have to mean that Jewish immigration should be definitely limited, and that the project for making Palestine distinctly a Jewish

commonwealth should be given up.' It was unfortunate that the Report of the Commission was not immediately published, but it is well that it should be remembered now. It would be difficult in face of such evidence to maintain the position that the present policy is the product of British imperialistic intrigue.

If subsequently it appeared that there was a desire to create a Jewish National State the White Paper of 1922 left no doubt as to the British interpretation of the situation: It defined the phrase and, in doing so, satisfied neither Arab nor Jew. Their differences had become more obvious, but what does not seem to have been clear to the world was that the Mandating Power was attempting to discharge a thankless task with the most scrupulous regard for truth and justice. This was in the White Paper: 'Unauthorized statements have been made to the effect that the purpose in view is to create a wholly Jewish Palestine. Phrases have been used such as that "Palestine is to become as Jewish as England is English". His Majesty's Government regard any such expectation as impracticable and have no such aim in view. Nor have they at any time contemplated the disappearance or the subordination of the Arabic population, language or culture in Palestine. They would draw attention to the fact that the terms of the Declaration referred to do not contemplate that Palestine as a whole should be converted into a Jewish National Home but that such a Home should be founded in Palestine.' This, of course, displeased the more extreme Zionists, though in the light of historic fact it cannot be disputed. The White Paper, however, continued to interpret the meaning of the phrase, 'a national home'. In so doing it said that this meant 'not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community, with the assistance of Jews in other parts of the world, in order that it may become a centre in which the Jewish people as a whole may take, on grounds of religion and race, an interest and a pride. But in order that this community should have the best prospect of free development and provide a full opportunity for the Jewish people to display its capacities, it is essential that it should know that it is in Palestine as of right and not on sufferance. That is the reason why it is necessary that the existence of a Jewish National Home in Palestine should be internationally guaranteed, and that it should be formally recognized to rest upon ancient historic connection. With this latter part of the statement the Arabs strongly disagreed. They maintained that the Jewish connexion had ceased two thousand years ago, and further, that the greater part of the Arab population in modern Palestine were direct descendants of the original inhabitants.

The double undertaking — to Jews and to non-Jews — has had to be borne in mind continually. The much-criticized White Paper of 1939 did not depart from the consistent policy which had been in operation. It was the logical sequel of the White Papers of 1922 and 1930. It confirmed the earlier findings: 'His Majesty's Government therefore now declare unequivocally that it is not part of their policy that Palestine should become a Jewish State.'

It has been urged that the detailed plans evolved in the document were concessions to the Arab point of view. Before one accepts that, the White Paper should be read as a whole, and it will be found to be well balanced. It certainly offers a practical basis for discussion and for the shaping of one independent State in whose government both Arab and Jew could share. 'The relations

between the Arabs and the Jews in Palestine must be based sooner or later on mutual tolerance and goodwill; the peace, security, and progress of the Jewish National Home itself require this.' In that spirit the plan is set out, and though it limits the rate of immigration it seeks to protect the best interests of both parties. The judgement of Edward Atiyah is as follows: 'In the Arab view, the White Paper had several defects, but it did provide a basis on which a solution acceptable to the Arabs might be reached.' Such a judgement is published by the Arab Office and is representative.

It has now been decided that the problem of Palestine should be submitted to the United Nations Organization. General opinion seems to favour this course, though there are many who feel it should have been taken earlier. It is important that everything possible should be done to prevent further delay, but it is equally important that the points to which we have referred should be clearly understood by the delegates.

LESLIE F. CHURCH

Articles

CHRISTIAN FAITH IN A SECULAR AGE

THE fundamental fact about our time which the Church has to digest is that her Gospel has been made irrelevant by the assumptions of the modern secularized man about human nature. It is these assumptions, wholly unfounded, and not any advance in knowledge, which have alienated our generation from the Church. The destruction of these assumptions is the first step in any realistic evangelism to win our age to Christian faith.

These assumptions are ludicrously simple, and idiotically false. Not just false, but stupidly, insanely false. They boil down at last into the illusion of human omnipotence, into the belief that collective man is capable of achieving the final solution of the problem of history. By means of education, social organization, scientific application, technological domination and — time, 'Time Gentlemen'; by these and other means, society at last can be made perfect. In other words, man does not stand in any need of redemption by a power beyond him, but merely of time in which to develop and apply the power within him. This is 'The Great Illusion' which all the humanists, the good and the bad, equally share. It is this illusion which is shared both by Dr. Gilbert Murray, at one extreme, and Comrade Stalin, at the other.

It is this illusion which must now be intellectually destroyed, as history is now factually destroying it. In order to do this, theology must become anthropological, sociological. Jowett of Birmingham used to talk of 'the wooing note'. We today have to strike 'the croaking note', to expose the pretensions of the secularized, post-Christian man. What is man's fundamental need — time or redemption? Let us glance briefly at this thing called 'human nature'.

Is man fundamentally, down at the root, sound or diseased? Now everything — absolutely literally everything — depends on the answer one gives to that question. If the answer is 'yes', then Christianity becomes a bad joke. If the answer is 'no', Christianity acquires vital and desperate significance for society.

This question is the ultimate either-or of human existence. Let us, therefore, to begin with, see that we understand it.

Does man suffer from an incurable, malignant disease — incurable, i.e. by human nature itself in its historic manifestation? Nobody denies, of course, that he suffers from some kind of disease, that there is something wrong with man. On that point, both Mr. J. B. Priestley and Karl Barth are agreed, even though they differ on everything else. Man is defective, diseased somewhere. *But where?* Does he suffer merely from superficial skin-trouble? Or is his heart — the core of his being — wrong? Is his blood-stream tainted, poisoned? Are his pimples symptoms of a mere passing disorder, however long it may take the disorder to pass — generations, centuries, or millennia — or — or are they the fatal symptom of some deep-lying cancer, which will never pass, though humanity may exist for another seventy million years? It is important to know. So let me drop metaphor for fact.

Is man's trouble due to the survival in him of his animal origins? Are the disasters of history the result of only partially transcended beast? Is time man's greatest need? After all, say the optimists, man is only three hundred thousand years old. 'Give us a chance, mister.' Let man have a few more millennia, and he will work out his animal remains. Then everything will be O.K.

*These things shall be! A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls.*

It is true that fifty years after John Addington Symonds wrote these stirring lines, a whole generation of very highly civilized youth proclaimed: 'We spit on freedom.' But is that simply a temporary set-back?

Here then is the meaning of the question. And one must agree that its importance cannot be exaggerated. It demands a yea or a nay. It is one of those very few questions which not only can be answered by a yes or a no, but cannot be answered in any other possible way whatsoever. Let me submit a few of a whole tremendous range of facts.

First, consider a few historical facts.

Throughout the history of civilized man, which covers six thousand years, twenty-one civilizations have appeared. A civilization, with its economic, political, and social structure, is an organized effort to fulfil the needs — all the needs: material and spiritual — of man. Civilized man has made twenty-one attempts to do this, and (here is the profoundly significant thing) *every single one has failed*. The more ambitious the attempt, the more gigantic and disastrous has been the failure. Bruce's spider, if I remember rightly, tried seven times. Man so far has tried three times that number. These twenty-one civilizations, according to Mr. Arnold Toynbee, are: Egyptian, Andean, Sinic, Minoan, Sumerian, Mayan, Syriac, Indic, Hittite, Hellenic, Orthodox Christian (in Russia) and Orthodox Christian (main body), Far Eastern (Japan and Korean), Far Eastern (main body), Iranian, Arabic, Hindu, Mexican, Yucatec, Babylonian, and our Western civilization. Of these twenty-one civilizations, fourteen are absolutely extinct, dead as the dodo or Queen Anne, whichever is the deader. Of the remaining seven, six of them are inextricably involved in the seventh, our Western civilization, which, before our very eyes, is destroying

itself. These six are the two Orthodox Christian, the two Far Eastern, the Hindu and the Islamic (which incorporated the Iranian and Arabic societies). By its creation of a world market, our Western civilization has trapped these six in its own coils, like a voracious spider, involving them in its own destruction. The spider has swallowed these six flies whole. It is obvious, however, that if the spider is killed, or rather kills itself, the flies will perish also. And that is the situation today.

Now concerning fourteen of these civilizations, we are able to say, as a fact, that their failure has been complete and absolute. Concerning the remaining seven, we can say, as a fact, that up to the present their failure is not yet complete. They are still alive, but in the same sense as a dying man is alive. The optimists are hopeful that the patient will rally. There are people who still hope, even when they hear the death-rattle, that the dying will rally into new and vigorous life. Well! You can't argue with those people. You've just got to wait for the patient to die. And that often takes a long time.

Now it is most significant that every attempt to create a continuously growing, progressive civilization should fail. What are we to make of it? Twenty-one attempts — twenty-one failures! On that experience, is it not time to question the capacity for success? In every other walk, one would not hesitate to come to that conclusion. There is nothing admirable in persisting to try the impossible.

Civilizations are born. They rise and grow and prosper. Then, mysteriously and unaccountably, they begin to go to pieces. They begin to break down at the magnificent height of their powers and achievements. Their bloom and beauty are as deceptive as the brilliance of summer, which is the herald announcing that autumn is not far away. Now why, why? Why can't a civilization continue on the line of its upward march to ever greater and greater things? The fact is, it never does. Its achievement is also its fate, its doom — a profound contradiction. There was once a German who, after seventeen years, succeeded in making a straw clock which actually told the time. And then he burnt it. He was only doing on the individual scale what civilized man on the world historic scale is always doing. Let me quote.

Our inquiry into the cause of the breakdown of civilizations has led us so far to a series of negative conclusions. We have found that these breakdowns are not acts of God. They are neither the inexorable operations of a *Savva Necessitas* nor the sadistic sport of a Kali snatching another bead for her necklace of skulls. Nor are they the vain repetitions of senseless laws of Nature like the monotonous revolutions of the earth round its own axis and of the planets round the sun. . . . We have found again that we cannot legitimately attribute these breakdowns to a loss of command over the environment, either physical or human. The breakdowns of civilizations are not catastrophes of the same order as famines and floods and tornados and fires and shipwrecks and railway accidents; and they are not the equivalent, in the experience of bodies social, of mortal injuries inflicted in homicidal assaults. . . . We have found already that the ultimate criterion and fundamental cause of the breakdown of civilization is an outbreak of internal discord.¹

¹ Toynbee, *A Study of History*, Vol. IV, pp. 119-20, and Vol. V, p. 17.

This is the considered judgement of the most scientific, as well as most philosophical, living historians. Civilizations break down through inner discord — *i.e. through something that operates in the area of the will and mind of men.*

Let me illustrate very briefly from our own civilization how achievement seems to be the beginning of decline — a fact which, I have said, is a profound and terrible contradiction. The outstanding achievement of Western civilization is man's increasing control over Nature, which the Nazis so dramatically demonstrated in the war. We were told that the mountain passes of Greece and Jugo-Slavia would be too much for those terrible Panzer divisions. But no! No physical barriers could stand against them. Mountain or desert, it is all alike. That is a symbol of man's conquest of nature.

But it is precisely this conquest that makes the universal destruction of humanity possible, not merely in the crude physical sense of killing the body, but in the much more diabolical sense of dehumanizing men and women, so that they survive as bodies with sub-human souls. By means of the cinema, the wireless, the telephone, and of a complex social organization, a mere handful of men can now literally enslave masses by creating in them the will to desire slavery. That's the ghastly, satanic peril of secularized Europe. The easy triumphs of Hitler were not due to armed force, but to the fact that in Germany, France, Holland, etc., there were millions of people who wanted to be slaves, who found freedom and responsibility too great a burden. And that is the product of European man's greatest triumph. What a malignant twist and perversity there must be somewhere in human nature.

So history, as a succession of civilizations, inerrantly points to the grim conclusion: that man is diseased down, deep down, in the very roots of his being.

We will next consider a few sociological facts — sociological in form but profoundly moral in their essence.

One of the most persistent — and superficial — objections made to the Biblical doctrine of original sin is the natural goodness of man. People, we are told, are very decent on the whole, and in times of crisis, like the present, can be very wonderful and magnificent. 'Look at our young airmen, at our air-raid wardens, at our fire-fighters — their heroism, their unassuming devotion to duty in the face of impossible difficulties. How can you say in the face of all this array of unquestionable facts that man is originally radically evil; that he is incapable of any good?'

The Biblical assertion of man's radical evil does not mean that goodness is beyond the capacity of unredeemed human nature. It is not to be equated to total depravity, which has been falsely ascribed to Calvin. Calvin never taught that man could not perform any good, that he is wholly evil. What he said was that no part of human nature is unaffected by sin. Heart, will, and mind are all corrupted by sin; evil seeps into all human behaviour. Man is a sinner. What then are the facts? I'm a great believer in facts. If science means the establishment of the facts, then give me science every time. No theology that denies what is indubitable fact can possibly serve the Gospel. What are the facts? Let me state them in the form of an induction from observation.

Man is certainly capable of good actions, *but all the good which unredeemed, natural man achieves is cursed by a fatal tendency to produce evil.* I am so certain of

this that I do not hesitate to describe it as one of the most fundamental laws of history. If by the term 'law' you mean a statement of what always happens, then it is a law of history that unredeemed man's good always creates its corresponding evil. Consider two examples. It would not be difficult to adduce two hundred examples.

(a) There is first the case of Democracy.

Now Democracy is a great good, one of the very greatest — if not the greatest — that the long travail of natural man has produced. That every member of the community should become worthy to bear the noble burden of civic responsibility is a wonderful ideal. It is the reflection in history of the relation between individuals in the Kingdom of Heaven. Mark what I say, between the individuals — not between the individual and God. That relation is an absolutism of which no historic despotism can even hint. But between the individuals — yes. Democracy has been born of exalted passion, sacrifice, and vision. No human achievement has greater value, and is worth defending at the cost of the deepest mortal pain.

Now Democracy came to birth in our modern world through the Puritan struggle against Charles the First, the American War of Independence, the French Revolution, and the English Chartist Movement. It was not unrelated to property, to the promotion of the interests of a new, rising class, which, in Marxist jargon (which is no worse than any other) is called the *bourgeoisie*. That democracy emerged through a conflict of selfish interests does not damn it, because that is how all human nature's good achievements come into being, which is another nasty pill for rose-water humanists to swallow. Out of the struggle between the feudal aristocracy and the mercantile and industrial *bourgeoisie* came democracy.

Now, among many other things, it started from a society in which war was an aristocratic activity, 'the sport of kings'. War is always an evil, but, in pre-democratic societies, it was at least a severely restricted evil. It was a profession, and kings and princes hired soldiers all over Europe to fight their battles. This resulted in many ironical anomalies. Protestant English fought for French and Spanish Catholic kings. Popes engaged Low Country Protestants as soldiers. Many of Gustav's soldiers in the Thirty Years War were Catholics. In pre-democratic Europe, it was not peoples, but kings and dynasties, that went to war. The people, i.e. the peasant, the craftsman, the merchant, the scholar, etc., continued, mostly undisturbed, their daily routine.

In consequence, pre-democratic war was characterized by chivalry, by sportsmanship. At the battle of Fontenoy, in the War of the Austrian Succession, when the English Guards confronted the French, an English officer stepped out of the ranks and, bowing, said: 'French guards fire first, *please*.' Can anyone imagine that happening today? When the battle was over, and who was victor and who was the conquered had been settled, they all shook hands, so to speak, and had a drink. In 1783, when France defeated Britain, Canada was left undisturbed in the hands of Britain, even though it had only been ceded twenty years previously. As late as 1859, after the battle of Solferino, Emperor Francis Joseph remarked philosophically: 'Ah well! I have lost a battle. I will pay with a province.' Pétain thought he could do the same eighty years later with Hitler — pay with a province. But he soon dis-

covered his mistake. Eighty years of progress, about which Liberal Protestantism grew so lyrically romantic, had marked a great step forward in savagery, and France paid with her entire national being.

Happy eighteenth century, which had only humane weapons, small forces, and limited funds at its command in warfare. . . . Restricted warfare was one of the loftiest achievements of the eighteenth century. It belongs to the class of hot-house plants which can only thrive in an aristocratic and qualitative civilization. We are no longer capable of it. It is one of the fine things that we have lost as a result of the French Revolution.¹

Democracy, giving to every man a stake in the country, has increased the evil of war beyond all recognition. It first of all created conscription, which is supremely characteristic of democracy. It was democratic France, not despotic Prussia, that first introduced it. By its institution of the *levée en masse*, revolutionary France prepared the first steps toward totalitarian Germany. Mirabeau warned the Assembly in 1790: 'Hearken to me, all free peoples. Listen all free parliaments. You will be distinguished by still more ambitious wars and by far greater barbarity in waging them.' The first article of the Draft Law introducing conscription read — 'Single men will fight in the front line. Married men will make the arms and ammunitions and man the supply services. The women will make the uniforms and serve in the hospitals. Children will aid the women in cutting and measuring cloth. And old men will harangue the masses and preach hatred of kings so as to unite free peoples.' The deputies of the Assembly were so excited by the reading of this that they demanded an encore, and Barrere had to read it twice. They thought — deluded fools — that they were destroying tyranny, when they were preparing new tyranny, which would one day destroy their nation, and one compared to which the despotism of Louis the Sixteenth was a blessing.

From the Napoleonic Wars to the American Civil War, to the three Prussian Wars of 1864-70, and then to the Great War and then the Greater War we can trace the transformation of war from a comparatively humane activity of kings and aristocracy to the unutterably brutal savagery of entire peoples. That is what democracy — naturally man's greatest good — has done. Strange paradox! The more deeply moral the cause, the more disastrously evil is the result. Isn't there something wrong somewhere at the core of man's being?

(b) My second example is Technics.

Now nobody can seriously deny that the immense technical triumphs of modern science are a great good and gain. Their essential feature is the application, through machinery, of non-human sources of motive-power to the shaping of raw materials to human uses. And that is an undoubted good. Their revolutionary consequence is an enormous increase in power to control nature. I have no time here to illustrate this in its relation to social life. The fact itself is familiar.

Now technics itself has been an immense blessing to humanity. In the sphere of biology, for example, it has enabled man to conquer disease, and has reduced pain and suffering; it has been a great preventive. Modern devices of drainage, plumbing, and sanitary engineering all demonstrate this aspect.

¹ Ferrero's *War and Peace*, pp. 63-4.

It has increased comfort for everybody. It has phenomenally added to the potentialities of life. It has transformed our planet from a habitat of several societies into one of a single community. Today the world is one whether we like it or not.

But here again, what is an undoubted good results in new and increased evils. The discovery of ether as an anaesthetic for lessening pain leads to the making of mustard gas for creating more pain. The bio-chemical discoveries which save life lead to chemical inventions for the greater destruction of life. More life and property can now be destroyed by a single bomb than in the whole Thirty Years War. In Hiroshima, a single bomb killed one hundred thousand people and destroyed four and a half square miles of property. *Nearly every great scientific invention adds to the sum of human evil.* Now why?

Technics has in two special ways resulted in incalculable evil. By abolishing the distinction between combatant and non-combatant in war, a premium is put on all the worst elements in man. We no longer go to war. War is brought to us. It engulfs everybody and everything. Stand in a reception centre when the bombed-out homeless come in, and see what has happened. There they come, male and female, old and young, children and babies in arms, dogs and cats, the unconscious tool of utter barbarism. The final symbol of this is the atomic bomb, which, dropping by parachute, can hit no specific target. It just hits anything. Technics has translated the destruction of the whole world from a metaphor into a grisly concrete possibility. In a pre-scientific world, civilization always had a refuge somewhere. Today it has none. It must be saved as a whole or will be destroyed as a whole.

But in another, moral way, technics has terribly fortified the evil of man. By greatly increasing the power of wealth production, it has fostered the illusion that goodness is dependent on material possession and consumption. This, in turn, has further diminished man's waning awareness of another world. Hence, the lust for seeking security in things, of looking to this world of sense and time for final satisfactions. And it is precisely this obsession with this world only that has made the triumph of totalitarianism possible, so that technics is in danger of making the world uninhabitable for personality. Let me explain, or try to.

Technics has canalized will-to-power into the channel of possession, so that men have developed a lust for money, which is unprecedented in any previous civilization. To make and to hold profit has become the master-passion. And by bringing ample wealth consumption within the reach of everybody — the famous 'Age of Plenty' of Major Douglas — it has also made security in terms of things the dominating idea of the masses. And that is inevitable. If this is the only world you believe in, you are going to demand of it everything you desire — what it cannot give as well as what it can give: the things of God as well as the things of Caesar. Material security to fill the unrealized spiritual vacuum. That is the product of technics.

It was the existence of this longing in both masses and classes that enabled Hitler to win his victories in Europe. First in Germany, then in France, and also in Britain. Hitler only loosed his Panzer divisions on peoples that had already been divided and corrupted. It was the Thyssens and Krupps and Schroeders who helped Hitler to power in Germany because they believed he

would make Germany safe for profit. The demoralized masses of Germany, fed on atheism and secularism, saw in Hitler the man who would give them security. The same process, with national variations, took place in France and Britain. The Bonnets and Lavals and the Two Hundred Families, with their unmentionable treachery and squalor, had corrupted France long before 3rd September 1939. At the first blow France collapsed. It was, in England, the reactionary materialists, with their camp followers and hangers-on and the appeasement crowd who, in the belief that Hitler would respect British Capitalism, allowed him to become strong by betraying democracy in Spain, Czechoslovakia, and elsewhere. It was the religious tradition in British democracy — the thing which Lenin despised most and understood least — that saved England, when Lenin's degraded Communism had gone Nazi. What appeal would Hitler have had, for example, in a France whose masses knew that there are some things which no material security can ever satisfy? Not much. So Hitlerism rose to a flood, a filthy flood, which is belatedly awakening a suspicion that there may be something after all in Christian values. But only values. Ethel Mannin and John Strachey are crying for Christian values minus theology. About ten minutes before the Last Judgement they will suddenly realize that theology is fundamental. Let us hope it won't be too late.

So technics, in the final count, is making the world more difficult for personality, and easier for slavery. Its good has produced satanism. 'Dictatorships and a reliable apparatus for the supply of elementary needs of the masses lead to the establishment of a mechanized system, in which man as man can no longer exist.'¹ 'I foresee the day when God will no longer take delight in His creatures and will once again have to annihilate the world and make a fresh start.'² Human goodness — i.e. goodness of fallen man — is a breeding ground of catastrophe and disaster. His most promising experiments end in self-lacerating failure. What a romantic, heavenly promise there was in the Renaissance. Its dawn was shimmering with loveliness. But look at it now in its late afternoon — blood, horror, destruction, barbarism, slavery. Indeed! Man is certainly capable of good, which, however, finally always succeeds in leading to hell.

Space forbids further examples. It would have been instructive to show the same contradiction in education, in psychology, in economics, in morality — and even in religion. Believe me it is there. But I must pass on. Let me, however, say just one word.

I hope I appreciate to the full the magnificent behaviour our people showed under the hammer blows of a mechanized Attila. It has justly earned the admiration of America. Our airmen displayed incredible daring. Our workmen toiled long and weary hours. Our women performed miracles, etc. But all this magnificent behaviour was for the purpose of destruction. Have we reflected what a terrible problem is raised by the fact that unredeemed man, in the mass, reaches his greatest moral heights only in the most evil of causes and circumstances? In war-time, for slaying the enemy, men will rise to lofty conduct, which they do not display in the daily round. A man will endure things for war which he would never do for his wife, for example. America only produced to the maximum — i.e. displayed the highest moral conduct — when

¹ Jaspers, *Man in the Modern Age*, p. 126.

² Goethe, quoted in *Ibid*, p. 11.

she declared war on Germany. Here's the profoundest problem in moral philosophy — that men become their best only under the stimulus of the worst.

All this points to the certainty of some profound and radical disturbance in the roots of man's being. How else can we explain the unfailing regularity, the monotonous repetition with which good turns out evil? At this end of the mincing-machine you put in luscious fruits and sweets, but by the time they come out at the other end they have turned into poison.

Here, I submit, in concentrated analysis, is the line for the contemporary theological approach to our society, which is inheriting the accumulated contradictions of modern European development. It leaves no room for complacency. It deprives *Homo Sapiens* of the last foothold for self-congratulation. Consistent and persistent attack by the Church along this anthropological front will, I am only too well aware, provoke the charge of pessimism, gloominess, and all the rest of it. But since when has the opinion of the natural man been regarded as a decisive factor in Christian strategy? We must preserve a stiff upper lip and go ahead. Historical development, both now and in the future, is a loyal ally of a Church determined to maintain that man's final need is not time but redemption. When men awaken to that need, as they most surely will, the tide of faith will surge landward once again.

D. R. DAVIES

S. E. KEEBLE

S. E. KEEBLE would come forward eagerly to meet you. His hand would be outstretched and his eyes shining with friendliness. He already thought the best of you, and so it was yourself, splendidly transformed, that could relax so easily in his company. John Keats in one of his letters confessed that he was a different Keats with every different person he met so that in a large company he felt a veritable chameleon, changing colour with his changing background. 'You are so good!' 'I am so good because you think me so.' We are not at our best just because we are in the company of the good but when we are welcomed into such company as though it were our right and proper place. And yet if Keeble made room for you to sit by him in the heavenly places, it was only his confidence in you that kept you mercifully from fidgeting. You sat so easily in those wide spaces because he was neither seeking to make an impression on you nor expecting you to make an impression on him. Like Wesley he was 'dead in Christ to praise or blame'. He took the counsel of the Greek philosophers in knowing and accepting himself. But this poise of mind which gave him inward serenity was more than self-possession. Paul's paradox was his own 'I live — yet not I. Christ liveth in me.' He had made the great renunciation and so the lesser prizes for which men, with such heartburning, contend, had no power to vex his spirit. His treasure was beyond the moth and rust of time, and the greedy hand of the thief.

The scientists working in their many fields discover a world which is a dynamic unity because the many elements are held in perfect balance. The philosophers hold as their high ideal the attaining of that same balance in man

as in nature. This is the theme of the poets. Shakespeare could utter no higher praise than to make Anthony say of Brutus:

*His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, This was a man.*

What is the glory of Gothic architecture unless it be the transcendent unity which arises from the perfect blending of many parts. S. E. Keeble's life was like the Lord's garment, 'without seam, woven from the top throughout'. Someone has said that the saints need only exist, and of Keeble it must be said that he was great not alone for what he did, but for what he was.

A tree is known by its fruits and S. E. Keeble's wholeness of spirit showed itself in wholeness of living. He was a prophet, but also a notable teacher. He was a pacifist, but there never was a better fighter. He was a social reformer, but also a passionate evangelist. He was a reputable economist, but he also took the first prize in theology in all his three years at Didsbury and it remained a lifelong interest. He was a sociologist but also a great lover of the mystics and the poets and when his library of five thousand books had been dispersed it was the writings of the mystics and the poets that remained on his shelves. He had Dr. Johnson's and Charles Dickens's love of London, and in conversations would rejoice to share his intimate knowledge of its history and associations. He delighted in being a cockney within the precise meaning of that word and he knew that all-important square mile of the city as few could expect to do. Was he not a Radnor Street boy and was not Wesley's Chapel in City Road his spiritual *alma mater*. And yet when he came to retire did he not choose to live in Berins Hill, a lonely, lovely spot in Oxfordshire, remote from 'bus and train. When at last he yielded to family pressure that with advancing years he should be more accessible, did he not go to old-world Womersley and hide himself among the Surrey hills!

He was a man of action delighted in the cut-and-thrust of controversy, loving his fellow men and taking upon himself the burden of the helpless. But like stout Cortez he could 'sit silent upon a peak', and equally he could browse in a garden. I never knew his first wife, though many reports of her goodness and charm have come down to me. But the lady he married in 1906 is as dear to me as he was. She fully shared his interests, took upon her the willing yoke of his circuit labours, and as deeply as himself enjoyed the quiet ways of country life. In their walks they competed in discovering the variety of wild flowers or the number of birds to be distinguished by their different songs. She has given many Nature talks at meetings but would herself confess that she spoke out of a pooled knowledge; the intercourse of kindred minds. Keeble was a great Methodist loving John Wesley out of detailed study and utmost sympathy. Nor would he hear a word against Charles Wesley, more human in his temperamental defects, but as mighty in his genius. He owed so much to the hymns that he thought greatly of the writer. How often I have sat in his room whilst Mrs. Keeble played the hymns of Charles, and S. E. Keeble and I have sung; his voice cracked with age and mine cracked without any such valid reason. But as we sang we were one with all the company of heaven. They sang the Lamb in hymns above and we in hymns below. At the close of such an evening

his cheeks would be wet with happy tears and he would say in all-embracing phrase, 'Isn't it glorious?' And of course it was — hymns, fellowship, the Christian Faith — it was all glorious!

But if S. E. Keeble was a convinced Methodist, he was also a great lover of the Anglican Church. In his youth he had been strongly influenced by the preaching of Canon Liddon and Deans Lightfoot and Church at St. Paul's Cathedral. Dean Church as a writer as well as preacher shaped Keeble's thinking, and the very name in later years provoked an instant grateful response. Keeble's elder brother had been a devout Anglican until his early death. There are Catholics who deny their catholicity by their exclusiveness, but Keeble was truly catholic in that loving his own Methodist Church and the Church out of which it came, he proudly took his place in the fellowship of all believers which is the very body of Christ. He worked in perfect accord with others in the preparation and work of COPEC and he rejoiced in later days at the growing strength of the British Council of Churches.

Here then was a man not to be classified and neatly labelled. Even though one should call him rebel and feel triumphant, it would still have to be confessed that in Byron's words

*He was the mildest manner'd man
That ever scuttled ship or cut a throat.*

There are some political rebels who show their love of one class by hating another. S. E. Keeble would neither indict a whole class of men nor a whole political system. The modern habit of 'slanging' people and condemning systems seemed to him the mark of the ill-bred and semi-educated. He knew too well the doctrine of original sin either to suppose some were all white or others all black. He fought for the workers not because he supposed them more virtuous than employers but because he knew they had fought on unequal terms and no just consideration had been accorded to their claims. In like manner he neither thought that party socialism was faultless nor that the capitalism was to be condemned out of hand. He read *Das Kapital* in 1885, occupying three months in writing a precis of it, and noted both its strength and weakness. As a result his appreciation of the economic and philosophic theories of Karl Marx was both critical and constructive. He knew that the old vicious competitive system was doomed and he wanted to live long enough to be at the funeral. But he never thought a magic wand would wave away the wicked ogre of an old system so that the good fairy of socialism could occupy the stage. Any doctrinaire theory of socialism ruthlessly to be applied, seemed to him an over simplification of the problem. There would be no such violent break with the past, no such summary indictment of a capitalism which had both individualistic and socialistic elements. Let the morally vicious and the socially harmful and the economically unworkable elements go. But let socialism look to its own foundations and justify each several step at the bar of economic and social and moral wellbeing. He never uncritically toed the party line. Always and emphatically he disclaimed any role in party politics. His support of socialism was that of a friend whose power of criticism never deserted him. His zeal for social reform was intensely religious and not political in its inspiration. But he knew that when criticism had freely played upon the

Labour Party it was still the one party most likely to serve the true ends of the ordinary man. It was to him a comely ship and it carried the cargo of his dreams. No one was more excited than him when at last the Labour Party came into power. He wished it *bon voyage!* and he spoke his greetings with his heart. It seemed to him the climax to the work of a lifetime. He could thank God that he had lived to see the day, but he could sing no *Nunc Dimittis* because he was far too anxious to know whether the Government would be matched with the hour, and justify the breathless hopes of untold numbers. He lived long enough to have more than one cause for rejoicing, but in his invincible youthfulness he would fain have urged the Government on to greater endeavour, rather than try to hold it back.

What was the secret of this marvellous unity in diversity? How was there such balance and such poise of spirit? It is a part answer to say the man was made that way. The larger answer is to say his Christian experience and his years in business combined to shape his outlook and to sharpen his natural inclinations. He himself always regarded those early years as an essential preparation for his life. The years at school included two at St. Thomas Charterhouse, but then before his theological training, he had some priceless years of commercial life. In Liverpool living on business premises with what he himself described as a 'vile set of shopmen and workmen', he saw sticking out like a sore thumb the obtruding fact of man's divided nature. In those two years he touched pitch without being defiled. Meanwhile he was steadily learning a business technique and when his brothers brought him back to London he learnt so much in his three years' apprenticeship that he became the proud Buyer in the 'Flowers and Feathers' department of James Spence & Co., St. Paul's Churchyard. He spoke of this working life as his university training and adopting that figure of speech, he graduated with honours. In Liverpool, and now in London, he gazed into the muddled waters of human behaviour. Was there a Christian ethic for trade and commerce? Surely — but he could see no trace of its working! Instead he saw low wages, harsh competition, unemployment, fear of insecurity and he groaned in his distress. But sensitive men before Keeble had wept, until realizing that tears could wipe no slate, they had dried their eyes again. Keeble was no sentimentalist allowing himself the luxury of tears over the sad fate of the poor and feeling virtuous in consequence. He knew that pity must be harnessed before it could be of use. The poor had no need of kind people's tender feelings. They only wanted justice to be done. Keeble declared that in time 'the iron entered his soul'. He dated his passion for social reform from the face to face encounter with industrial conditions in those formative years.

But the shrewd Buyer from Spence's had an alias. The services at St. Paul's Cathedral could subdue and overawe him, but the immediacy of religious experience he could only find in Methodism. As a Mission worker in Radnor Street and a teacher at the City Road catechumen classes he was finding a true pilgrim's progress. And like Bunyan's Christian there was a point at which he saw the Cross, and his burden rolled away to be swallowed up for ever. At an evening Prayer Meeting, kneeling by Adam Clarke's memorial tablet in Wesley's Chapel, he accepted Christ as his Saviour and humbly committed himself to that safe keeping. And once he knew himself to be God's son, he knew God

wanted him as shepherd. The first call was followed by a second not to be resisted, and the convert offered himself for the Ministry.

Here then before the stage was fully set, two coincident trains of influence made him evangelist and reformer. But he was not one man with two roles to play. Neither evangelism nor social service was to be separated from the other for both were aspects of the truth as it was revealed in Christ. When a man spoke of the pure evangel as distinct from the 'social gospel' and looked darkly at Keeble he found the little man 'a giant was in fight'. Keeble would never play Arius to another man's Athanasius. The personal and social sides of Christian truth were the reverse and obverse sides of the same coin. He was, though many of his detractors could not realize it, a very faithful son of John Wesley. 'There is no holiness but social holiness.' 'The Bible knows nothing of solitary religion.' Those well-loved and well-used *dicta* were taken at their face value. Keeble believed with Wesley that holiness was the loving God with all your heart and spirit and mind and strength and your neighbour as yourself. It was a commitment to God and to one's fellow man. It meant dedication and service.

Speak of Keeble as pacifist and fighter, prophet and teacher, economist and theologian, sociologist and man of letters, city man and country lover, Methodist and Churchman, rebel and traditionalist, evangelist and reformer, and it is still the same Keeble. He was no bundle of contradictions. Dryden spoke in *Absalom and Achitophel* of

*A man so various that he seemed to be
Not one, but all mankind's epitome.*

Keeble was not like that Duke of Buckingham. His eye was single and his whole body full of light. The jewel has its thousand flashing facets but it remains the one jewel.

There is a well-defined pattern in his work as in his character. His chief and single boast remained to the end that he was a Methodist Preacher. Within that framework all his work can be assessed. In fourteen Methodist circuits which took him over England and into Wales, he faithfully served his Church and the Kingdom. Was he a great preacher? Everything depends on the meaning you give to the term. He never sank into anecdotage. He had no juicy bits of overwarm rhetoric for greedy indiscriminating appetites. He did not always match his thought with the magically fitting word. But if you wanted honest careful thinking, plainness and vigour of utterance, a fearless independence of outlook, and all communicated by the warmed heart of a true pastor, then Keeble was your man. The true test of preaching is what remains. 'Nothing is so transient as the spoken word and nothing so fleeting as the reputation of those who build on it.' But when I came to Bristol I came into the closest terms of friendship with Crofton Gane, a leading business man and public figure in the city life. Over forty years before he had been won for Christian service by Keeble and despite the passing of the years the strong pressure remained on the shoulder. At an impressionable period in his later youth, S. E. Keeble had given him a new vision of life as it must be lived and the vision never faded into the light of common day. When I sat in the pew at Shalford waiting for the family mourners to arrive, it was Crofton who silently

slipped into the pew beside me in a last act of homage to the man who more than any other had shaped his thinking.

It was during that same Bristol ministry that S. E. Keeble was the direct means of F. W. Chudleigh's conversion. Fred Chudleigh lived long enough to be one of our greatest Missioners and a well-beloved friend of all London East Enders. His funeral, when thousands lined the route, was the mute tribute of their regard.

Where illustrations of Keeble's great ministry need not unnecessarily be multiplied, let one more flower be picked. In Sheffield Brunswick S. E. Keeble had so great a following among the young men that thirty-five years later he was invited to give the early May morning address to the Old Boys' Association. Thenceforward he came for ten successive years and lectured on topics of public interest. They are grandfathers now but Keeble remains a name to weave a spell.

It must have been an exhilarating yet satisfying experience for a keen intelligent and public-spirited person to sit under Keeble, for if one Sunday he would preach on the proper function of money, he would preach the following Sunday on God's way with a sinner. Steel said of his wife that 'to love her was a liberal education'. Those who listened to Keeble might justly pay that tribute to him.

When the *Methodist Times* published his article on 'Social Christianity' his literary career had begun and on his own distinctive note. Soon he was reviewing books for Hugh Price Hughes and conducting a politico-economic column under the pseudonym of 'Labour Lore'. In their social and political thinking one is reminded of the French artist Bernard's picture of Peter and John racing to the tomb on that first Easter morning. Peter is game, but slower, and insensibly he lags behind the fleeting steps of John. The men remained firm friends and Keeble's enthusiasm for the work of Hughes suffered no abatement, but it was inevitable that their ways should part. Keeble ran too fast. Hugh Price Hughes was emotionally a liberal but certain conservative elements were present in his thinking and became more pronounced as the years went by. In the end Hugh Price Hughes stood by Joseph Chamberlain at least in the matter of the Boer War whilst Keeble was standing by Keir Hardie and John Burns. The *Methodist Weekly*, over which he assumed the editorship for sixteen glorious months, was a gallant attempt of the radical minority in Methodism to make its voice heard. It stood up like any David to the Goliath of rabid Imperialism; Slum landlords and speculative jerry builders; unjust employers and sinister vested interests; and if the pebble did not enter the giant's forehead, the eye was steady and the aim was true. Needless to say there was fearless criticism of the Tory party within the Wesleyan Church on any controversial issue. The paper because it lacked financial backing could neither secure the size and format, nor the circulation, necessary to make it influential in Wesleyan circles. It must have delighted the eager progressive thinkers as much as it infuriated those to whom the word socialist was more anathema than the word communist would be to a Conservative today. The Editor never angled for popular favour and no rich man could subsidize such a paper. Under the circumstances it is noteworthy that it ran for almost three years. The files of that paper ought never to be lost. We still lack in religious journalism what it set out to supply, but our Church is tardily reaching the views it existed to commend.

The books of Keeble are greater than their subject matter. *Industrial Day Dreams* (1896) in its advocacy of a socialism resting on religious foundations was a portent: the solitary swallow that does not make a summer, but heralds its approach. The *Ideal of the Material Life* and *The Educated Citizen of Tomorrow* continued that teaching and in their easy readable style reached a very large and increasingly friendly constituency. Meanwhile his various penny pamphlets on such subjects as *A Living Wage*, *Towards a New Era* and *The Ethics of Public Ownership* were directly influencing the younger generation. But his greatest work and the fruit of his mature thinking was his Fernley Lecture, *Christian Responsibility for the Social Order*. In the whole series of Lectures none is so important for its boldness and originality of thought. It marks indeed an epoch in the Methodist approach to politics. It never received the recognition it merited but that it should be given a friendly reception betokened a mental appreciation of new social forces and the ferment of new ideas.

But S. E. Keeble's contribution did not lie alone in his circuit ministry and in his writings. A third channel of service lay in his active promotion of causes he had at heart. In 1905 he founded the Union for Social Service and thus organized into an effective working body those who shared the same ideals. Dr. William F. Lofthouse was the first secretary and for twenty years rendered outstanding service. The motto 'See and Serve' summed up the policy of the society and through its magazine the ideals it cherished were communicated to all branches of the Methodist Church. Even in America the movement took root and spread. 'Sigma' was his means of striving to get together an inner cabinet of leaders. It was through his great influence over Mr. J. H. Beckly that the Beckly Lectureship was founded and the long series of important social pronouncements made possible. And how much did the freshly constituted Temperance and Social Welfare Department owe to Keeble's vision and to practical suggestions?

But when all is said, little is said. Split a rainbow into its component colour by chemical analysis and you know its composition, but you've lost the rainbow. Will all the separate petals of a rose give you the rose itself? No splitting of his life-offering into circuit work, writings, and active social leadership will give you a portrait. In company with all the great, the teaching came alive in the man. He was his own interpreter. The great number who followed his lead were instructed by his teaching but inspired by his life. They listened to the words, but looked at the speaker.

It is time to make an end. Where does he stand in the roll call of the great? The Wesleyan Church had allowed the Industrial Revolution to grow unrebuked and unchecked by the active criticism of an awakened Christian conscience. In its narrow evangelicalism it had forgotten its social responsibilities. S. E. Keeble was the man sent by God who heard and understood the lonely voices of the Christian Chartists and the Christian Socialists and took up their unfinished work. His was the first great voice within his Church to thunder God's judgement on those who could see a wounded man and pass by on the other side. Out of wide reading he showed his contemporaries the drift of political and economic thought and the dangers of a coming socialism divorced from Christian principles. A kindly humanitarianism was not enough: philanthropy was not the whole duty of man. The Church must bridge the gulf

which separated it from the outsider. It could only do so by forceful, intelligent application of Christian truth to social problems. Christ is the light of the world, but that for Keeble meant not the world of family, business, and chapel. He must be the light of the world of industry and of politics. All life must be illumined by Him. His writ must run everywhere and His Word have freest course. In that hope he lived and in that hope he died. We have had a goodly succession of preachers and scholars and writers, but where in our Church shall S. E. Keeble be placed? In the largeness of his vision, in his power of prophecy, in his fearless and persistent stress on social righteousness, he stood alone. He was the swift forerunner, and we who follow after salute him from afar!

MALDWIN EDWARDS

THE CHURCH AS COMMUNITY

BUT little theology has reached us from the Continent in these distracted years. Yet there has been much theological writing. For instance, a recent bibliography of books on the Old Testament shows how much valuable work in this one department has been done during the past year in France, Holland, Sweden and Denmark, Switzerland, Italy, and Germany. Now there comes to us a new series of theological *Abhandlungen* from the Zwingli Publishing House at Zurich; including one by Wilhelm Eichrodt on the Conception of Man in the Old Testament, and another by K. L. Schmidt, on Canonical and Apocryphal Gospels and Acts. The last to be published is by Eduard Schweizer, *privatdozent* at the University of Zurich, with the rather awkward title — difficult to render into English — *Das Lebend es Herrn in der Gemeinde und ihren Diensten*. (*The Life of the Lord in the Community and in its Acts of Service*) It contains a careful and learned exposition of the author's view on the Church and its relation to Christ, based on an exhaustive study of the relevant New Testament passages. It follows a path which unfortunately is not often trodden in this country, and, for this reason, especially for Methodists who listened to the 'challenge' which the Archbishop of Canterbury delivered to the London Conference last July, is the more timely.

The difficulty of translation, just mentioned, rises from the fact that the title contains two technical terms which cannot be neatly transferred from one language to another. *Gemeinde*, community, is one of the recognized German translations of the Greek word *ecclesia*. We English naturally employ the hard-worked term Church; but this may stand for a denomination, a local congregation, Christian people generally, in one age or every age, or some body of more or less representative churchmen. St. Paul roughly uses the word *ecclesia* in three senses, which he probably did not distinguish as sharply as we are wont to do; a local Christian community, the union or unity of all the existing Christian communities, and the spirit, form, or essence of the Church, whether on earth or in 'the heavenly places'. We are apt to forget that he did not use the word in the sense of denomination; denominations did not in his days exist.

Gemeinde means properly a religious community; the meanings of the adjective *gemein* correspond pretty closely to those of our English word 'common'. *Gemeinde*, even more than community, suggests a local body; and a little effort

is needed to think of it as 'connexional' or as universal. Schweitzer seems to have the local reference in mind; at all events, he says nothing which this narrower reference would not fit; and he finds nowhere any sign of 'a synodal or an episcopal system' in the New Testament. Many paragraphs read like excerpts from some manual of Congregationalism; though Independents, like other denominationalists, would part company with him sooner or later.

The *Gemeinde* (let us, to do justice to our author, keep to his German word) is the body of Christ. He makes no reference to the Church as the bride of Christ, a misleading term based on a doubtful extension of what is said in Ephesians v, and a misunderstanding of Revelation xix. 7, xxi. 2, and xxii. 7. To call the *Gemeinde* the body of Christ is neither a metaphor nor a piece of mysticism; it is more literal indeed than to talk about it as a house or a building, as St. Paul is also accustomed to do. It is the primary truth, says Schweitzer, as the membership of the individuals, the limbs, in the body, is the secondary. The *Gemeinde* is the repository of authority, which is derived directly from Christ, its Lord — the author hardly alludes to the Pauline term 'head' — and its life. The *Gemeinde*, indeed, is a 'secondary form of existence' of Christ Himself. In this light we can understand the second technical term referred to above — service. To us, the 'services' of the Church generally suggest public acts of worship, which may (we hope) or may not (we fear) bear much relation to the practical life and conduct of Christian people. But service, in the author's view, in which the *Gemeinde* is a body with its various limbs, means the set of functions which the body performs to the members, and the members perform to the body and to one another and to the Lord, not only in acts of worship, but in a far wider sense.

The basis and meaning and purpose of these acts of service must be gathered from a more systematic consideration of the relation of the Lord to the *Gemeinde*. Christ is the crucified Lord, the risen Lord, and the crucified and risen Lord. The subjects of the three sections into which the book is divided, the Nature of the New Testament service, the Ordering of the New Testament service, and the Consequences, are each considered under these three headings. The Lord lives in the *Gemeinde* through its service; He speaks to it, through the Holy Spirit, of its future; He chooses, through the *Gemeinde*, the individuals whom He needs for special tasks, the 'Seven' or Barnabas and Saul. He can do so because, as crucified, He is the author of the *Gemeinde*'s justification; it is on the right plane, the right terms with God; and because, as risen, He pours into it all the power of His endless life. All service is a matter of grace, from the calling of the first apostles onward; and all grace is the working, the activity, of Christ Himself. All this is worked out by constant reference to the Gospels, the Acts, the Pauline Epistles, and the Pastorals. The author takes care to point out, in the discussion, under the heading of Terminology, of the apparently sacrificial and liturgical words in the New Testament, that these refer to the work of the whole *Gemeinde*, notably in Romans xii. 1 and xv. 16. If any distinction may be made between the service of the *Gemeinde* and the authoritative functioning (*Amt*) of the minister (in the ecclesiastical sense of the word), the latter belongs to Christ alone.

But so far as function can stand for an act of service, or the duty to perform it as given to an individual or to the whole body — and for the *Gemeinde* it can mean nothing else — it is in every instance dependent on the gift of Christ.

And every member in this sense has his or her own function. This was recognized in the New Testament *Gemeinde*, whether in deacons or widows. The varying list of gifts, as we find them, for example, in 1 Corinthians xii, Ephesians iv. 11, and 1 Timothy v, show that 'the wealth of the gifts and the numbers of the services surpassed any fixed scheme'. It is these gifts which indeed constitute the unity of the *Gemeinde*, as flowing from the one Lord, fulfilling the joyousness and the humility of the one body. The *Gemeinde* is the *locus* of the gifts which Christ bestows and the services which He inspires.

What then of an 'ordained' ministry? As will have become clear, there is no isolation of office in the New Testament. There are no grades in the membership of the body, nor in the relation of the members of it to Christ. It is therefore the *Gemeinde* which chooses individuals for special works and, if the word is to be allowed, 'ordains' them, as seems clear from Acts xv. And the *Gemeinde* does this precisely because it is the body of Christ; the choice is really Christ's. Equally unthinkable are any clerical or ministerial rights; for if such were claimed, they would be claimed against the body, that is, against Christ Himself. Hence, every such choice is really the choice of Christ, as we can see in Galatians ii. 8. On the other hand, there is no voting to office or position. The action of the *Gemeinde* in its acts of choice is not democratic, but 'Christocratic'. Such political analogies as are implied by the procedure of public meetings only caricature the true nature of the *Gemeinde*. As with the Society of Friends (and others are perhaps beginning to learn a lesson), prayer must continue till unity is felt. Nor is it possible to conceive a succession derived from the twelve apostles as such; the succession is the *Gemeinde* as a whole, from and in Christ; and he who is to be a *servus servorum Dei* might well, we may add, like Plato's rulers, shrink from such a responsibility. The Sacraments, Eucharist and Baptism, are part of the service of the whole *Gemeinde* and its individual members, and need no ordained ministry to carry them out. We can, the author holds, detect the commencement of a hardening process in the Pastorals, though even they offer no definite ecclesiastical scheme of any sort; and the Didache, 1 Clement, and even Eusebius and Cyprian preserve something of the New Testament conception of the body and its Lord.

It is clear that all this looks askance at Roman and Anglican doctrines of the Church and its ministry. As the author sees it, the maxim 'no bishop, no church' would be unintelligible to the *Gemeinde* of the New Testament. Nor is it easy at first to find a place for the 'connexionalism' of Presbyterians and Methodists. To arrive at the importance of this connexionalism, a fuller examination of the passages where St. Paul uses the word *ecclesia* of the unity underlying all the individual *ecclesiae* or *Gemeinden* would have been welcome. But the author is surely correct in contending that the *ecclesia* is built on services rather than rights, responsibilities rather than claims, and that clerical mediation between the believer and Christ is unthought of, because everything that each member of the *Gemeinde*, like the church itself, possesses, is due to the crucified and risen Christ. Had Schweitzer known anything of Methodism, he could hardly have avoided saying something of the experience of salvation shared by the members of the *Gemeinde*, as itself a bond of unity; but his subject is service; and he might well reply that experience which does not issue in such service is of little worth.

Will the recognition of all this help forward the cause of union today? We have to deal with views on both faith and order which are held with a tenacity that refuses to consider any modification. But can we wait, as William Temple used to ask, till the last differences between contending theologians are hammered smooth? Dr. Leonard Hodgson, the Regius Professor of Theology at Oxford, has recently reminded us, in *The Doctrine of the Church as held and taught in the Church of England*, that Anglican theologians are not agreed whether 'continuity of succession by ordination' constitutes a true Church with a true unity. He quotes with approval Dr. Newton Flew's words that 'the Church is in the first place the object of the divine activity, and then the organ and instrument of God's saving purpose for mankind'.

That is much. But we must be prepared for a new approach, an approach along Schweitzer's path. No union can be erected on protocols, formulae, claims, concessions. Disagreements on convictions can only be reconciled by agreement on a conviction that lies deeper, and, we must add, closer to the New Testament. Genuine union will come when we are united in the desire to perform, in the strength of Christ, the services which are due from every member to the Lord of the Church. The recent statement issued by the Free Church Federal Council on the Nature of the Church, and the Methodist Conference Commission on the Mission of Methodism, have pointed in this direction. As long as Succession, or the position of the ministry, or the 'right' to receive the Communion, is regarded as an *articulus stantis aut cadentis ecclesiae*, we shall end where we began. We must go back to the New Testament. We must remember that the Church of God, wherever it is found, and whatever else it is, is a *Gemeinde*. The question, for any denomination, is not, 'We are the body of Christ; are you?' but 'Can we dare to make that enormous claim for ourselves?' That the various denominations should draw nearer together, in South India, and in this country, is all to the good. That their adherents, without loss to themselves, should have access to one common Table of the Lord and be able to share in one another's pulpit and pastoral ministrations, would constitute a definite advance in the power of the Church to prepare itself to speak to the world. But the true growth into unity of the Church, whether we think of it as a body or a building, is a matter primarily not of the position of its ministers but of the service of all its members. It is the unity of Ephesians iv. 15-16, where 'all the body, fitly framed and knit together by that which every joint supplieth . . . maketh the increase of the body unto the building up of itself in love'.

W. F. LOFTHOUSE

THE WORLD OF H. G. WELLS

IT is possible that, when the time comes to make an estimate of English letters in the first half of the twentieth century, the man who will be seen as the representative writer of the period will be H. G. Wells. At least, that seems a probable guess just now, on the morrow of his death, though we may be sure that future critics will be influenced by considerations of which as yet we have no idea. Of the three major writers of our time, Chesterton, Wells, and Shaw,

only one survives, and he the eldest; and it must be assumed that his work is over. Chesterton, though he was admired and loved, was certainly not typical, for he was in opposition to nearly all the main tendencies of his time. In a world which was moving away from religion he reacted toward it; at a time when men were making up their minds that socialism was inevitable, he was the champion of the individual against collective pressures, and of a conception of democracy which set more value on freedom than on equality; in a scientific age he stood out as the impenitent romantic. In all essentials he was a man of the nineteenth century. As for Shaw, his influence of course has been immense, but I hardly think that anyone would describe him as a representative man, and if they did I am pretty sure he would be the first to deny it. For one thing he is an Irishman; and though the English have got used to him and even, in the end, taken him to their hearts, they have never really assimilated him as they have their other conquerors. He speaks to us — for our good no doubt — but he does not speak for us. He has pulled much of our moral world down about our ears, cleared our minds of a lot of sentimental lumber left over from the Victorian age, even tried to make us think logically, and generally tidied us up; and we have let him get away with it because he took care to beguile us with a running stream of Irish patter and back-chat. But now that we are beginning to see what he was really up to we are not amused. It was *The Intelligent Woman's Guide* that gave the game away; we perceived that he was gently leading her, and us, up the garden path to Communism. And oh, the blarney in that word *intelligent*!

But about Wells there was nothing of this alien quality. He was 'mere English', the son of a Kent professional cricketer¹ — and what could be more English than that? One of his books, a collection of occasional writings, bears the title, *An Englishman Looks at the World*, and that would serve aptly enough as a general title for his work as a whole. It was because he was so thoroughly English in his outlook that his fellow-countrymen recognized him almost from the first as the most lucid spokesman of the contemporary world. His curiosity was boundless, and he seemed to have an intuitive understanding of all that was going on around him; and his judgements, on the whole, were those of most men of his generation. He was a normal Englishman of abnormal intelligence. It may not be altogether fanciful to suggest that this essential sympathy with his mental environment has some bearing on his qualities as a writer. He had a plain and flexible style, fluent, adaptable, unforced. He was able to say exactly what he meant, neither more nor less, using the vocabulary of his own day with consummate ease. The impression of ease is probably deceptive — who was it who said that easy reading means damned hard writing? — but at all events he had no need of striving to make himself understood, because he and his readers 'talked the same language' in every sense of that phrase. Chesterton, in his efforts to get a hearing for unfashionable opinions, was led to give displays of verbal pyrotechnics — for which in any case he had a natural taste; it is a form of entertainment which becomes fatiguing after a while. Wells was under no such necessity. He was always on easy conversational terms with his public.

Partly perhaps for this reason, and partly because of his consuming interest

¹ But not 'a man of Kent'. He was born at Bromley (*West* of the Medway).

in public affairs, we do not think of him primarily as an artist. When he first began writing in the nineties the 'Aesthetic Movement' was in full swing, but also the influence of the French realists was making itself felt, and the aesthetes themselves, for all their fine writing, were anti-romantic at heart. George Moore is usually classed among them, yet his early novels, *A Mummer's Wife* (1885) and *Esther Waters* (1894), were starkly realistic, and in *Evelyn Innes* (1898) he came out as a disciple of Zola. The Aesthetic Movement was finally discredited by the Wilde scandal in 1895. Wells himself was not particularly influenced by either of these literary fashions, but the bent of his mind was thoroughly realistic, and his scientific training had put him through a sound discipline to fact. It is true that his first success was achieved with the highly imaginative scientific romances which seemed to place him in the tradition of Jules Verne, but even here his method was strictly inductive. His imagination worked on a basis of sound knowledge, and the startling visions he conjured up had a disturbing plausibility; he made people feel that what at the moment was fantasy might yet turn out to have been intelligent anticipation. So indeed in some measure it has; the nightmare battles foretold in *The War in the Air* have been fought in grim reality; something like the technique of the malign Dr. Moreau is now employed in the merciful practice of plastic surgery; and it is said to be at least theoretically possible to construct a space-ship capable of performing the hazardous voyage described in *The First Men in the Moon*.

This gift of inductive imagination Wells continued to employ at intervals throughout his career, and it proved to be a most effective medium for the promulgation of the social theories which soon became his chief concern. In the first instance he seems to have felt impelled to state the problem, and for this purpose he needed only to draw on his own memories. He had good reason to know where the shoe pinches, for he was one of those who are susceptible above all others, an acutely intelligent member of the lower middle class — in the jargon of the class-conscious, one of the black-coated proletariat. Such education as he had received in boyhood was supplied at what he afterwards scathingly described as 'The Academy for Young Gentlemen', actually a school in Bromley known as Morley's Academy. It served to make him aware of his deficiencies — which indeed is something — without doing anything that was calculated to remedy them. There is something unmistakably first-hand in the self-disgust which moves one of his characters to exclaim: 'What we talk down here isn't English; it's mud!' Mr. Polly, fascinated by 'literary' words and phrases which he had picked up in books and did not know how to pronounce, turning them over on his tongue with a sort of bashful relish — 'funereal baked meats', 'zealacious commerciality' — and sometimes trying them out on his astonished relations, has the same touch of authenticity. In his home he had known the pathetic struggles of small trade under the shadow of imminent bankruptcy, and had himself been put to the 'genteel' occupation of draper's assistant — with the not surprising result that he was dismissed by his firm after a month's trial as 'unsuitable for their high trade'. One can well believe that he was even less docile than Mr. Kipps in the small servilities of the counter: 'What can I have the pleasure —?' 'No trouble, I assure you.' It is also probable that he too had endured the insufferable patronage of socially superior persons like Mr. Chester Coote.

From this bog of bewilderment and frustration Wells extricated himself slowly and with immense exertion. After his merciful ejection from high-class drapery he was apprenticed to a chemist in Midhurst — an experience which yielded rich spoils of comedy when he came to write *Tono-Bungay*; but in his spare time he studied for the certificate of the College of Precentors, which he took with distinction, and this led to the offer of a teacher's post in a preparatory school. Then he went to London for three years on a science studentship at the Normal School of Science in South Kensington, where he studied geology, biology, physics, and astronomy. Later he became an assistant master in a school at Holt, near Wrexham, where he met with an accident at football and was for a time a semi-invalid. After two years more of teaching, this time at Kilburn, he took the degree of B.Sc., with first-class honours, at London University. Then came another two years as Tutor for the University Correspondence College, where he met Amy Catherine Robbins, who became his wife. The breaking of a blood-vessel in the lungs put an end to his teaching work, and it was in consequence of this misfortune that he at last found his true vocation in authorship.

Wells always kept close to his own experience; the things that he wrote about were the things he had known at first hand. Kipps and Mr. Polly were 'drawn out of his own head' — he had extracted them from memories of his inarticulate gropings among words and ideas in his untutored adolescence; the earnest Mr. Lewisham, with his celluloid collars and the clear bold mottoes pinned over the head of his bed — 'KNOWLEDGE IS POWER' and 'WHAT MAN HAS DONE MAN CAN DO' — is a humorous recollection of his phase of self-improvement. In these early stories he was stating the social problem in the particular way in which it had come home to himself. To himself, be it noted. It is significant that, as far as I recollect, he has given us only one sketch of a genuine working-man, the eloquent woolly-minded Chris Robinson, who orated to the socialist undergraduates of Cambridge in *The New Machiavelli*. His feeling for the manual worker seems to have been no more sympathetic than Shaw's, who has stated with cool ferocity that 'I have never had any feeling for the working classes, except a desire to abolish them, and replace them by sensible people'. It may be presumed that Wells's opinion of them was much the same as that which he ascribes to Richard Remington:

The picture of a splendid Working Man cheated out of his innate glorious possibilities, and presently to arise and dash this scoundrelly and scandalous system of private ownership to fragments, began to give place to a limitless spectacle of inefficiency, to a conception of millions of people not organized as they should be, not educated as they should be, not simply prevented from but incapable of nearly every sort of beauty, mostly kindly and well meaning, mostly incompetent, mostly obstinate, and easily humbugged and easily diverted. . . . They were simply in a witless uncomfortable inconclusive way — 'muddling along'; they wanted nothing very definitely nor very urgently, mean fears enslaved them and mean satisfactions decoyed them, they took the very gift of life itself with a spiritless lassitude, hoarding it, being rather anxious not to lose it than to use it in any way whatever.

The truth is that no one has less sympathy with the workers than those who,

in our bitterly jealous English caste system, rank, or like to think they rank immediately above them. Wells was no democrat; he came from the class which is too anxiously concerned to maintain its precarious inch or two of social superiority to be able to spare any love for the masses. That is a luxury which only persons whose more assured social position gives them the necessary detachment can afford. In all his plans for social reconstruction he shows little concern for the outraged human dignity of the miserably poor. He was an intellectual, and it was to the reason of the intellectuals rather than the common sympathies of ordinary decent people that he made his appeal.

The thing then to aim at was a world made safe not for democracy particularly but for Mr. Lewisham-Wells and his like, the mute inglorious ones who had it in them to do something with their lives if they were given a fair chance. That brought up the question, What sort of a world? Wells was always trying to get a clear picture of what he wanted before his eyes. Quite early in his career he produced a series of outline sketches, *Anticipations*, *Mankind in the Making*, and *A Modern Utopia* — the plans and elevations, so to speak, of a civilized society. Other attempts followed at intervals: *The World Set Free*, *The Dream*, and, last of all, *The Shape of Things to Come*. Well, plans are useful and necessary things — it is important to get your ideas down on paper; but it is also necessary to take into account the nature of the material out of which the good society will have to be constructed. That material, of course, is human nature, and human nature as it actually is; not some refined and improved species which is only a little lower than the angels, but common clay. Wells was realist enough to know that his paper-pattern world was likely to encounter some recalcitrance when it came up against flesh-and-blood.

There must [he says] always be a certain effect of hardness and thinness about Utopian speculations. . . . That which is the blood and warmth and reality of life is largely absent; there are no individualities, but only generalized people. . . . Too often the prospect resembles the key to one of those large pictures of coronations, royal weddings, parliaments, conferences, and gatherings so popular in Victorian times, in which, instead of a face, each figure bears a neat oval with its index number legibly inscribed.

So it was that he always found himself driven back from theory to life, from social planning in the void to the study of concrete individuals in fiction. He wrote fiction — he had to write it — because for him it was the only way of bringing theory to the test of realities. We think in one world and we live in another, but sooner or later we have to take up the challenge which life throws down to ideas, and then we discover what a world of difference there is between the simplicity and order of theory and the abundance, the confusion, the stubbornness of facts. Wells did not need to go outside himself to discover that the problem is real and acute; it was always with him, in the conflict between the two sides of his own nature. He was too honest a man not to realize that in the rationalized world which it gave him so much intellectual satisfaction to design, he himself would be a misfit. If he was a socialist by choice he was an individualist, and a very prickly one, by nature, and the streak of cussedness in his make-up would always cause him to be 'agin the Government' — even if

was a Government which he himself had helped to put in. One can imagine how rude he would be to the Samurai who were appointed to keep public order in *A Modern Utopia*! All forms of authoritarianism — and you can't have socialism without strong government — were obnoxious to him; he used to say that if the Roman Church was his *bête noire*, Communism was his *bête rouge*. The Fabians (those inveterate planners) found him impossible; and the Sidney Webbs, who thought that in him they had secured a brilliant disciple of whom they could make use — as their habit was with people — found themselves devastatingly guyed in *The New Machiavelli* under the transparent disguise of Oscar and Altiora Bailey.

This conflict became the motif of the novels of what may be called his middle period. It was now that the typical Wellsean protagonist emerged, the hero who is Wells himself under various aliases. He is Uncle Ponderevo, Richard Remington, Richard Trafford, Mr. Britling, William Clissold; but the more he changes the more he is the same. He is always a bristly haired, irritable, humorous, restive product of London University or the South Kensington Colleges, a tentative socialist, a free-lance scientist; and he scampers round the universe like a miraculously intelligent terrier, pushing an inquisitive and irreverent nose into everything. He is pugnacious, intensely alive, and extremely annoying; and he is for ever torn between two impulses, an impatience with unreality that drives him to seek first-hand experience of life, and the constructive impulse of the man of order and morals; or, as he puts it in *The New Machiavelli*: 'the red life and the white life.'

This, as he well knew, is not a merely political issue; all political societies are an unstable compromise between the freedom and initiative of the individual and limiting collective controls. But one of the texts in Mr. Lewisham's bedroom read: 'WHO WOULD CONTROL OTHERS MUST FIRST CONTROL HIMSELF', and if Mr. Lewisham himself observed that precept, he is almost the only one of Wells's characters who did. In nearly all the novels of this period his leading characters throw up a career of public usefulness because their appetites get the better of them. Reluctant as he was to admit it, he could not get away from the fact that social and political questions are at bottom moral questions, and any attempt to by-pass morals, any idea that morality is irrelevant to their discussion and treatment, is bound to break down. He was uneasily conscious that the raw impulses of human nature were only too likely to make antic hay of the green and pleasant dreamlands of the socialist song-book.

If, in that optimistic phase of liberal thought before the first World War, there was any disposition to ignore this peril, the awakening came in 1914. Wells hated war from the bottom of his soul — hated it all the more because it was not the negation, but the perversion (which is very much worse), of everything he believed in. It was mindless science, maniacal efficiency, disciplined destructiveness, mechanized anarchy. Here was the thing he had always wanted, a whole society animated by a single purpose, a nation fused together by a burning passion and bending all its energies to a common end, and that end was — negation. People who could not be brought to work together for any constructive purpose combined with appalling unanimity to set the world on fire. He realized that he had never taken the problem of the primitive strain in human nature, its passions, its

egoistic instincts, the driving force of its irrational emotions, seriously enough. He had played with it academically; this was the real thing.

Under the stress of these emotions he was driven to consider, almost for the first time, if any remedy could be found in religion. For orthodox theology he had no use; in his sweeping fashion he dismissed it as a mere intellectual construction put together, as he says, by men who 'sit at little desks and rack their inadequate brains to meet fancied difficulties and state impossible perfections' adding that 'they seek God by logic, ignoring the marginal error that creeps into every syllogism'. However this might be — the jibe is not entirely without warrant — he was certainly right in insisting that theological thought must 'speak to our condition', must be related in some convincing way to the struggles and sorrows of living men.

To their struggles and sorrows — yes; but what he does not say is — to their sins. In one of his novels, *The Autocracy of Mr. Parham*, he makes someone say: 'The greatest of reformers, gentlemen, told the world that it had to be born again.' The misquotation is significant. Not *ye* must be born again; what he wanted was a sort of collective repentance which would leave the individual untouched. People were to become Christian in the mass; as individuals they could please themselves. He, who did not believe in miracles, asked of God the one utterly impossible miracle, an ideal world composed of unregenerate men.

It is hardly surprising that, once the shock of the war had been absorbed and his emotions of horror and dismay had subsided, Wells seemed to lose interest in religion. His first major work in the post-war period took a rather unexpected form; it was that remarkable *tour de force*, *The Outline of History*. Such a retrospect as this, on the part of a man who had always showed more disposition to live in the future than in the past, was at first sight a little surprising; but he seems to have felt that no man can make an intelligent forecast of the future unless he has first made a map of human progress in the past. In this book he was pursuing an aim which he had stated years before in *A Modern Utopia*. He was trying to 'consider social organization as an educational process', to grasp the meaning of history, to make clear the nature of the binding-forces which hold men together in societies, so that humanity, as it went forward into the unknown future, might not advance aimlessly, without signposts and a sense of direction. From this inquiry certain convictions emerged in his own mind, and these became the staple ideas in most of his writings between the two wars.

His review of the historical process had suggested to him that mankind are working their way toward a new phase of human life, a phase which he described broadly as 'fully adult'. As far as the individual is concerned, it will consist in a release from self, from narrowly egoistic aims and passions; and this release is to be accomplished without any loss of that force and energy, that spirit of enterprize and initiation which is supposed to be engendered only in the pursuit of personal aims. The drive of self-seeking instincts is to be sublimated into a more disinterested system of passions, and the individual is to become the medium of a racial life which he will be content to subserve. In its more public aspect the adult stage of human development will take the form of a World Republic, where nationalism, sectional interests and lesser

loyalties will be taken up and co-ordinated in the life of the whole. He believed that intimations and faint outlines of this world-society were already discernible; increasingly, human activities were expanding toward the scale of universalism. Scientific work, the credit system, productive industry, and even, though tardily and reluctantly, political co-operation were pushing beyond the old frontiers, and the groupings of mankind in merely national units were felt increasingly to be outdated and outgrown. But these adumbrations of a world-system are as yet only blind gropings to the dark. An evolving social organism pushes them out like instinctive feelers, but of what they signify, or to what they are tending, it is only faintly conscious. In this fact there lurks a danger, for unless men realize *what* they are about they may easily lose the thread of progressive action and sink back into inertia and eventual decadence. Social evolution is not an automatic process which works independently of human choice and intelligence. The promise of the future must be foreseen; there is need of thought and leadership.

In order to meet this need he proposed something which he called an Open Conspiracy, a loose association of thinkers and workers for the purpose of bringing about a conscious, frank, and world-wide revolution in human affairs; a sort of secular Church. He was not looking to the politicians; they, with their out-dated notions of patriotism and their technique of power-politics, were obsolete; in any case effective power was, he believed, passing out of their hands. It was the new men, the men whose range of activities was supra-national, with whom the future lay.

Manifestly [he says] it is absurd to think of creative revolution unless it has power in its hands, and manifestly the chief seats of creative power in the world are on the one hand modern industry associated with science and on the other, world finance. The people who have control in these affairs can change the conditions of human life constructively and to the extent of their control. No other people can so change them.

This, then, was the doctrine which he preached during the inter-war years; confidently at first, and later with a scolding shrillness which covered up the misgivings that were evidently growing on him. For it became increasingly plain that he was preaching to an audience which was getting bored. His touch was not what it was; the old magic of humour and imagination which had once winged his teachings and carried them forward with an irresistible *elan* was failing him. The film version of *The Shape of Things To Come* proved good entertainment, but it was doubtful if the cinema public saw anything more in it than that; the book itself is long-winded and tedious. Meanwhile the world went its own way, and it was only too evident that the politicians he had so contemptuously waved aside were still in the saddle and spurring toward the abyss. When the inevitable crash came he was filled with rage and despair. His last unhappy writings were completely pessimistic; and, like Swift, he vented his soured and disappointed idealism in savage railing against mankind.

But indeed the root of his failure lay in the fact that he himself had ignored the ultimate moral of his own teaching. He had always perceived in a grudging and reluctant way that a good world can only be built on moral foundations,

but this was an uncomfortable truth which he chose to ignore. He could not bring himself openly and frankly to admit that the 'red life', the primitive and passionate strain in human nature, must somehow be brought under control. 'I don't think I shall ever call myself a Christian', he once said, and failing that he had to fall back on some other gospel. He chose to put his faith in education, science, social organization, industrial technology — even, in the end, in big business and high finance — surely the last counsel of despair; and he lived to see all these weapons of his cherished civilization seized by the neo-barbarians and turned against it.

W. S. HANDLEY JONES

BEHOLD A MYSTERY

IN my capacity as a scientist I am often asked, most ingenuously, to do the impossible. 'Explain,' says someone, obviously willing to give me a full five minutes of his time, 'Explain all about television'. And I have to say in effect: 'Rehearse for me first what you know of the fundamental laws of electricity and then perhaps we shall be on the way.' I make a picture. I write of matters far weightier than television or any other mundane art.

Gerard Manley Hopkins, in a letter to Bridges, wrote: 'You do not mean by mystery what a Catholic does. You mean an interesting uncertainty . . . but a Catholic by mystery means an incomprehensible certainty.' Père de Grandmaison has said that the essence of mysticism or 'infused contemplation' is the felt contact, immediate and experimental, without the intrusion of images or discursive reason, of God's presence. Now that, I maintain, is incomprehensible, not in its syntax and accident but in its purport, to any but the mystic. It is an equation of final perfection the significance of which cannot be stormed by the intellectual tyro. The mystics may write what they will, and give us a true report, but if we could come into the state of infused contemplation we should find that the half was not told us. What follows is a rehearsal of a few facts which, however remote from true mysticism they may appear to be, seem to be on the way.

Why should we bother with such an exercise?

Because if ever there was a day and generation in need of rekindling, this is it. Valuable as is the work of theologians and philosophers it is not by them that the great flames of faith come. In an evil time when the lamps are burning low it is then that a man born out of time and with the grace to speak out of turn must come. And when the mystery of a new fire is vouchsafed to us we must appreciate enough of its vehicle to accept it. '*Cela est bien dit, répondit Candide, mais il faut cultiver notre jardin.*' That is true for most of us. Speculation is all very well but we are busy hoeing our own rows. But we are not called upon to share the mystery of infused contemplation, yet we can and ought to know enough of the potentialities of the mind to recognize the way of it.

Biologically our minds have reached a state of fantastic perfection. By processes, the complexity of which defy elucidation, the cells of the brain can store innumerable impressions, facts, and logical associations, in many cases for the

period of a life-time. To take a utilitarian picture the brain acts like a filing system of enormous extent and great flexibility. But there is more to it than that. If someone says 'Strawberries' the 'system' may give the instantaneous association — 'and cream' — a mental reflex conditioned by previous experience and completely falling in with the mechanistic point of view. But by an act of will we can pick out a complement for 'strawberries' which can be amusing, revolting, bizarre — what you will, and this is a fact which is much more difficult to fit into any mechanistic system. In fact, all but the perversely obdurate are forced back to the conclusion that if the brain is a filing office then there is a boss in the office who, within the limitations of his particular equipment, has autocratic powers. The difference between the boss who keeps his system up to date and allows it to give answers automatically and the one who takes some part in the choice of the appropriate answers is the difference between the mechanically efficient mind and the imaginative, creative mind. Now analogies are dangerous if they are pushed too far, but the question might be asked: 'Does the boss always stay in the office?' The answer, I believe, is 'No'.

We are men of science. Whether we wish it or no, even our escapes from reality are organized scientifically. We serve our dignity less than well if we ignore the factual evidences of the solid world. But some of us 'believe'. What we believe I refuse to define, for such a definition is to reduce the incomprehensibly sublime to a tawdry anthropomorphism, as ridiculous a mirror of truth as are Punch and Judy of humanity. But this belief is called to make firm assertions in the face of facts. And facts are terrible. We have seen noble minds decay, brilliant intellects blotted out by a creeping stain, rank with the horrific inevitability of an imagined tale. We have seen the physical destruction of the brain or the administration of drugs alter a man out of recognition. We know medically that a gland the size of a pea is our die for God or Devil. That is a reality in which there is no sanctuary. Any belief we try to formulate which is dependent on the trappings of our material accomplishments for its expression must suffer in proportion to our courage in the face of the facts of our life. I have painted the picture darkly for it is a night against which I want to try to set a little candle.

The faith of our ultimate reality must stand in equality with our knowledge and say to its brother Science: 'You have disclosed the undeniable "how", but the transcendental "why" remains a mystery. You speak of man the machine in all his complexity, I speak of the spirit of man in all its simplicity.'

'Now there are diversities of gifts, but the same spirit.' Yes, I believe there is a boss in the office and he has to do what he can with the material at hand.

But our subject is more controversial than this. Does the boss always stay in the office? If in this world of codified causation we can discern, however dimly, the operation of some non-biological entity in our composition surely we are on the side of the angels.

*O the mind, mind has mountains: cliffs of fall
Frightful, sheer, no-man-fathomed. Hold them cheap
May who ne'er hung there.*

Whether you are of solid faith or astringent scepticism do not despise the blundering empiricism of the temerous.

The ridiculous may be a useful step to the sublime. In all humility I would suggest that those in search of the key of our mystical nature might well start by considering what has been done in the field of extra-sensory perception. Let us state the thesis clearly. If the mind is capable of finding out something which has been hidden and does it without using any of the biological senses, then there is evidence, be it never so faint, of that *alter ego* which we seek. There is evidence of some part of us not tied down to cells and neurones but which merely uses these instruments as a necessary medium of expression; of a boss who does not always stay in the office. This has been done. Over a number of years the most careful and patient experimenters have been demonstrating just this capability under conditions of the greatest surveillance. In the work there is nothing spectacular. I am not appealing to the results obtained by so-called clairvoyants who work under doubtful and theatrical conditions. I am referring to laboratory work carried on by scientists of repute who made their own scepticism the greatest barrier to be broken down. The material of the experiments is pedestrian enough: guessing what is in a sealed packet — guessing what another observer is thinking — guessing what another observer is seeing and, more remarkably, what another observer is about to see. The schedule of experiments reads like a programme of party games. But there is a difference. The mathematics of pure chance is well understood and it is possible to anticipate the number of times an unassisted guess is likely to come off. In these tests, in which the experimenter is trying to do better than guess, the results are such that the possibility of chance being the controlling factor is completely ruled out. As one reads the accounts of this work with their minute documentation and careful mathematics one finds little room for doubt. When the 'legitimate' scientist has to judge this work he finds himself in a dilemma. On the one hand such things cannot happen. On the other hand all the safeguards of scientific method have been so rigorously applied that there is no reasonable doubt but that they *do* happen. Nor must the triviality of the experiments performed turn us against the work. This is the accident of the unbodied mind, but it hints at a tremendous syntax.

Are you annoyed that I touch the mysteries with earth-stained hands? Are you annoyed that the poet must first inkily scrawl C—A—T on his page? Is this no place for Science? Scientists, too, are human clay fired by the Divine and this poor offering is about the only contribution which experimental science can make to our appreciation of our mystical nature.

This is the first of four journeys to be made in search of the self, the journey to the laboratory. The next journey, to make a metaphor of it, is to the market place. Examine the content of those feelings of love and hate which actuate our social life. That is too general. Most of our social contacts are as ephemeral as the meeting of swallows on the wing. But there are some contacts which are infinitely more than that. There is an intimacy of mind which most of us achieve at some time or another without any special effort on our own part. I believe that this intimacy is capable of tremendous development, but that we rarely exploit the possibilities because of the superficialities of our Western civilization. When such intimacy is developed by an act of volition one finds the mind becoming emancipated from the shackles of sensory intercourse. I believe that it is Olaf Stapledon who in one of his books, *Last and First Men*,

envisages a race of people who can carry on mental intercourse without the aid of speech or writing. These curious people have their minds under such control that they can read each other's thoughts with a fair degree of ease. This does not necessarily lead to social chaos, for the mind-reading is only accomplished by an act of will which requires more effort than one is prepared to make for the sake of small talk. Bizarre as this may seem when stated baldly it is not a wholly fantastic conception. Even now, sometimes as a result of great stress or of extraordinary circumstances, we surprise ourselves by seeing clearly in a sudden flash into the mind of a friend. We seldom admit it. We are suddenly conscious that we are needed somewhere, we feel a sentence flash into our mind just as a friend says it, we feel impelled to do something odd without apparent reason and discover later that it is just what our friend was wishing most, and we say: 'Well, what a coincidence!' and shut our minds rapidly, for we have a catalogue of our neurones and synapses, and that sort of thing doesn't come into the catalogue. But if one is so sure of the phenomenon that one attempts to exploit it, then, I can promise you, things are likely to happen. It is not easy. One begins to understand what it is 'To become as a child' for there is no place for the pathetic sophistication of our artificial maturities. But one begins to understand, too, that the 'boss in the office', our non-biological selves, call it what you will, is there all right and strains at the embodying bonds. I have no doubt that those contemplatives who could read the hearts and minds of men so easily were well versed in the arts of mental communion. I am sure, too, that in all ages there have been a few who have had this gift, as it were, naturally. They have been able to heal by the laying-on of hands and their very presence has been a comfort to the afflicted. I believe that they have been able to 'get into' those they have helped and have been able to use their own strength to comfort and support. Virtue has gone out of them. I am a scientist and an experimenter. Will you believe me when I say I know just what that means? Virtue goes out of one, and goes out in such measure that the continued practice of mental communion in our distinctly non-contemplative society is not to be thought of by most of us. But it can be done, that is the whole point — it can be done.

The third journey is to the mystics themselves. There have been poets and saints in all ages and of all races. The sixteenth-century poet, Sir Philip Sidney, in the *Defence of Poesy*, says:

There are many mysteries contained in poetry which by purpose are written darkly, lest by profane wits it should be abused;

but it is doubtful whether the mystical poets deliberately took thought to obscure their message. Rather does one get the impression that they are striving for lucidity but are finding that language is a completely inadequate vehicle for the expression of their inspiration. Mystical information may be obtained in a variety of ways. It may come unsought. There was Jacob Boehme of the sixteenth century. He was born at Alt Seidenberg and when young his job was to tend cattle in the field. Unsought mystical enlightenment came to him and in the course of time this comparatively uneducated peasant was to write books of such a controversial nature as to bring down the anger of the Church on his head. He wrote:

I am not come to this meaning, to this work and knowledge, through my own reason, or through my own will and purpose, neither have I sought this knowledge, nor so much as known anything concerning it.

Or mystical enlightenment may come as the fruit of contemplation and earnest seeking. In all times there have been those who have devoted their lives to contemplation and have received mystical enlightenment, some more, some less. The great religions are built on a framework depending on the validity of mystical experience. Now from our point of view the comforting thing is that it matters very little within what religious framework the mystical experience has been gained, the broad essentials appear universal. Aldous Huxley puts it the other way round:

Couched in whatever language [he says], and formulated at whatever period, mystical theories are based upon the empirical facts of mystical experience. It is therefore not to be wondered at if such theories reveal a fundamental similarity of structure.

Which is sound argument for a convinced mystic, but for me the reverse argument is equally weighty . . . the universal nature of the theories argues strongly for the reality of the experience. From words one can obtain but a faint picture of what mystical contemplation means. It is a forgetting of oneself. One must indeed become as a child. There is no place for recognizable images. The knowledge obtained is believed but not expressed. Perhaps the nearest we come to it is that incredible internal feeling we get when we see something beautiful or when we are very happy; when we feel there is something we ought to do about it, or some way of expressing it, but we find ourselves impotent to make adequate response. It is not surprising that the writings of the mystics tend to be a little obscure. St. John of the Cross, when he was Prior of Segovia, tried to express what he felt:

I entered, but I knew not where, and there I stood not knowing, all science transcending.

I stood enraptured in ecstasy, beside myself, and in my every sense, no sense remained. My spirit was endowed with understanding, understanding nought, all science transcending.

This sovereign wisdom is of an excellence so high that no faculty nor science can ever unto it attain. He who shall overcome himself by the knowledge which knows nothing will always rise, all science transcending.

That is almost the babbling of a child who has been shown a great sight and has no words to describe it.

Mystical revelation comes to the poet. When I hear the familiar Browning story — 'Sir, when I wrote that poem two people knew what it meant — God and Robert Browning. Now God alone knows' — I cannot help thinking how solemnly true that may sometimes be. In the poet's brain the phrases with all their rich import come unsought, though the craftsman may furbish them. Glance again at Hopkins:

*The frown of his face
 Before me, the hurtle of hell
 Behind, where, where was a, where was a place?
 I whirled out wings that spell
 And fled with a sling of the heart to the heart of the Host.
 My heart, but you were dove-winged, I can tell,
 Carrier-witted, I am bold to boast,
 To flash from the flame to the flame then, tower from the grace to the grace.*

and again:

*Remember us in the roads, the heaven-haven of the Reward:
 Our King back, Oh, upon English souls!
 Let him easter in us, be a dayspring to the dimness of us, be a crimson-cresseted east,
 More brightening her, rare-dear Britain, as his reign rolls,
 Pride, rose, prince, hero of us, high priest,
 Our hearts' charity's hearth's fire, our thoughts' chivalry's throng's lord.*

... and there you see him pouring out words in a frenzy of expression which yet fails to disclose the full glory of his vision. The mind of the mystic is the mind gifted to stand outside the

*breath of this corporeal frame,
 And even the motion of our human blood . . .
 And see into the life of things;*

yes, and more than the life of things. To stand in complete unity with the incomprehensible reality of which it is part. The boss need not always stay in the office.

The literature of all times contains a leaven of mystical writing. We must not despise it or put it on one side because it is too difficult. We must try it in case some of its meaning should come to us. It testifies to something more than the skill of a poet. It is evidence of the transcendental nature of our very selves. Let me quote Huxley again:

The mystics are channels through which a little knowledge of reality filters down into our human universe of ignorance and illusion. A totally unmystical world would be a world totally blind and insane. From the beginning of the eighteenth century onward, the sources of mystical knowledge have been steadily diminishing in number all over the planet. We are dangerously far advanced into the dark.

Let me recapitulate. I believe that our non-biological entities can rise above our mechanistic limitations. I believe this, as a scientist, on three evidences. First on the evidence of some trivial but carefully arranged laboratory experiments. Secondly, because in the lives of all of us there are rare times of deep mental intercourse which do not involve the biological senses. Thirdly, we have an age-long and world-wide witness in the inspiration of poets and saints.

The fourth journey to find the self must be taken alone. No man can plant another's Bo tree. One must forget the clamorous ego and wait in utter abnegation. It is the greatest experiment one can do and the results would be unsharable. It is an experiment which has enormous fascination:

Mais il faut cultiver notre jardin.

K. G. BRITTON

THE THEOLOGICAL MISSION OF METHODISM

THERE are abundant signs that a new day of constructive theological activity is about to break for the Church. For several decades the interest of thought, even in the exploration of religion, has strayed from formal theology into other paths. The zeal that has 'eaten us up' has been for the psychological study of religion, for the light to be had on the groundwork and purpose of religion from advances in anthropology and sociology, and for all that is comprehended under *religions-geschichte*. Immense gains in the understanding of religion have accrued from these lines of search. But it has been at the cost of unduly departmentalizing the field of religion. The individual thinker has had to be content with a fractional mastery, in history, philosophy, psychology of religion, or other special area. Today the spoils of these specialized conquests are ripe to be garnered and woven into a synthesis in the service of a total religious reaffirmation. An analogous stage has emerged in the progress of the natural sciences, which are now not self-contained divisions but are seen as a hierarchy of knowledge, whose parish is truly the world, and whose blended results may already point for the philosopher the road of a new cosmic survey. The synoptic spirit, needed counterpart to the atomizing of the data of knowledge through too exclusive reliance on analysis, is active in all reaches of thought. Especially in religion are the several branches of inquiry revealing a convergence, their profuse and manifold fruits inviting the effort toward a new *Summa*, wanting only an Aquinas to grasp them all. The radical and critical researches of the century past have disturbed the Church's peace many times, but in their residual outcome they are having a large share in what is little less than a rediscovery of Christianity's profundity, adequacy, and incomparability. The world waits to be apprised and assured of this in a new comprehensive presentation of Christian truth. The hour is momentous for the Church in summoning her to a new awareness of her resource in her doctrine, and to the converse of this in acknowledging that during the period of neglect of doctrine she has been denied this resource, has operated on half-power. To own this is to find the compulsion of the new theological age, the call to the revaluation of theology in its place in the Church's life.

Not, however, to the detriment of those ethical and practical concerns which, currently with the quiescence of theology, may seem to have usurped its place. A right estimation of theology and fidelity to practical responsibility are never in the relation of either-or. Even Karl Barth insists that the social consciousness whose awakening our age has recorded must not, with the revival of theology, fall to slumber again. A theological renewal should have the contrary effect. For the beliefs of the Christian Gospel are not inert or confined to formulae; 'they enlist', writes Dr. Buttrick,¹ 'the fire of emotion and the driving energy of will, as well as the affirmation of the mind.' It is forced home to us today that it is utterly vain to hope for understanding and fulfilment of Christian duty in disregard of the ultimate Christian convictions, that the Christian way of life has its 'one foundation' in Christian faith and truth. For we have tried a Christianity of 'Deeds not Creeds', and it is showing its fatuity at the very time when the Church is being assailed by powerful forces that have their *Credo*, that know where they stand, and have might and zeal through the knowledge

¹ *Christ and Man's Dilemma*, p. 67.

Christianity, for its own integrity in man's thought and life, must have equal command of its constituent certitudes; the children of light must again copy the wisdom of the children of this world. So it is a sure instinct that is impelling the Church's mind toward a rescruity of her first principles, toward a fresh doctrinal positiveness in place of the indirection and vagueness in matters of belief that have long prevailed.

Now a restored interest in theology may be expected to be greeted by the several Churches in different ways. To some of them it will come as a new breath of life; they will feel they have come to their kingdom for such a time. For theology is their warp and woof; they have enshrined in great doctrinal Confessions their *raison d'être*, their historical being. These Churches can seize the hour; the theological renaissance finds them alert; it is largely within and through them it has arisen. So with the continental Reformed Churches and their daughter communions in the New World: it is matter of course that fresh theological vitality, if appearing anywhere, would be visible in them.

But the Methodist Church, it may be thought, is in a different case; a new keenness for theology is not an auspicious development for her. For Methodism, pioneeringly evangelistic and missionary, has not held rank theologically with other branches of Protestantism. She was not born, as were they, in theological travail and turmoil; it fell to her not to devise new forms but to rescue from formalism for the service of living religion the beliefs already professed. So theology is not her first interest, nor has she made monumental contributions to it.

The sages at any rate are telling us this, and without reserve. A. N. Whitehead, e.g. writes:

The Methodist preachers aimed at saving men's souls. . . . The (Methodist) movement was singularly devoid of new ideas and singularly rich in vivid feelings. It is the first decisive landmark indicating the widening chasm between the theological tradition and the modern intellectual world. From the earliest Greek theologians to . . . Luther, Galvin, and Suarez, every great religious movement was accompanied by a noble rationalistic justification. . . . The great Methodist movement more than deserves the eulogies bestowed on it. But it can appeal to no great intellectual construction explanatory of its modes of understanding. It may have chosen the better way. . . . However that may be, it was a notable event in the history of ideas when the clergy of the Western races began to waver in their appeal to constructive reason.¹

Another writer endorses this verdict of Whitehead, and holding generally that 'a religion that severs its faith from intellectual truth may flourish for a generation or even for a century, but is doomed to eventual extinction', sees Methodism declining toward this sad *dénouement* in already having 'ceased to be a dominant religious force'.²

If Methodism is of so little account as this, its stake in any resurgence of creative theology will be small. But is this a true picture? First of all one wonders if the contrast between Methodism and the Reformation is as complete as Whitehead's words imply. It is true that Luther and Galvin were epochal figures in theological history; they left a rich legacy in *Primary Works*,

¹ *Adventures of Ideas*, pp. 27-8.

² De Burgh, *Towards a Religious Philosophy*, p. 39.

Institutes, and other texts whose very titles suggest rebuilding from the ground up. But it is not the last word about them that they were theological innovators, engrossed in the explication of 'modes of understanding' peculiarly their own. Their purpose more directly was to republish the truth of God that had been the Church's treasury from the first, but had, as they felt, become obscured and overlaid by the traditions of men. Now Methodism may have been intellectually as unoriginal as the above excerpts would have us believe; but if she did, as has been suggested, make an extant order of doctrine in a fresh way the instrument of vital religion, she fulfilled in her time and place what the Reformers did in theirs: the task of charging with compelling contemporary pertinence the Church's age-long teaching. This is theology's proper calling; not to patent novel brands, so much as to give language and form to the unchanging Gospel such as will make the witness to it presently effective. Wesley did this emphatically as few have done. He recked little of theological invention, pointing cavillers to the *Articles* and *Homilies* of the Church. But the doctrine he found there became as he expounded it once again a living Word. Creative theology seeks and serves no higher end. This is not to say that Wesley as a theologian was the equal of Luther and Calvin in all regards; but it does claim that he shared with them the real office of theology. So we would qualify the impression of disparity that may be had from Whitehead's comparison. Methodism can boast with the others the essential theological accomplishment, that of providing for its own age a vehicle for the Spirit's action in quickening and illumining the Church's testimony, not to ideas of a day, but to the faith that God has made the living and abiding ordinance of His saving approach to men.

But to say that theology does not fabricate *de novo*, but gives language and form for the contemporary rendering of Christianity's historic witness, is not to confine its sphere to the externals of belief, to determining the order of statement and so on. 'Giving form' has interior and structural as well as verbal reference, and includes the sifting and correlating of emphases to the end that meanings — again inherent in the Church's doctrine — may be explicated and enforced. That this is so makes doubly certain Wesley's rank in the historical line of theologians. For it was his achievement to give to theological conceptions a projecture and conformation of a most fruitful sort. Before his day, the doctrinal counterpart of evangelical piety and activity, of vigorous personal religious life, had been a principle of election that limited the scale of Christ's redemptive work. This, as is well known, was the tenet of a Calvinism that none the less in its total imprint on men did make them sure of God and His ways, as few things have done. Arminianism, on the Continent and in England, protested this 'limited atonement' and the other 'points' ancillary to it.

But Arminianism did not capture the evangelically minded; on these the hold of Calvinism remained firm. The course of Arminianism lay rather within the high or broad Church, or even among latitudinarians, whose religious faith lacked the experimental decisiveness of the evangelical doctrine and approached the pattern of Pelagianism in conceiving salvation and grace. By these associations the position of Arminianism was not dissimilar to that of a certain type of religious liberalism in relation to the traditional evangelicalism of our own day. (This is a factor in our argument to which we shall recur.) There is no necessary affinity between the Arminian doctrine of universal redemption and a

'liberalism' denuded of evangelical content and dynamic. The opposite is the truth, as Wesley was to teach the world. But prior to Wesley, Arminianism lacked the spiritual depth and incisiveness to claim its own, the will and grace to conceive over against Calvinism the counter-evangelicalism that in its doctrine of common salvation lay waiting to be delivered.

Hence the disposition of theological ideas was this. The evangelical teaching, the doctrines of grace, were linked to the denial of free redemption, possible for all; this latter, when confessed at all, was in unnatural adhesion to a formal and rationalizing religious temper, by which it was itself made formal and eviscerated of those ingredients of conviction and assurance of unmerited mercy that in Christian history, in a Paul, an Augustine, a Luther, have been so fraught with power and abounding spiritual joy. This alinement of conceptions was arbitrary when judged by New Testament norms.

Wesley coming on the scene saw this, and in his work and teaching effected a theological realignment, one of the most creative in the annals of theology. Methodists have no call to blush for Wesley as a theologian. We have long equated with Calvinism the doctrines of the sovereignty of God, of *sola gratia*, of man's total indebtedness to God for saving faith. If this equation holds, Wesley was a Calvinist; these beliefs are as strong in him as in the Genevan reformer. But he joined to them the universality of the Gospel in a synthesis — a theological synthesis—that has had profound and wide-reaching religious results.

It was hardly less than the opening of a new dimension of religious experience. This can be shown thus. It is the unquestioned record of Calvinism that under it personal spiritual life was deep and firm; but it could subsist logically only within the circles of the elect. To Arminianism, as the creed of the superior and more Erastianized clergy, the religious community was of wider bounds, but its very inclusiveness forbade making high spiritual attainment to be normative for the individual. So the religious life was at cross purposes with itself: real when its course lay in restricted channels, lacking in definiteness when ceasing to be restrictive; unable to possess at once spiritual concreteness and catholicity. Even so genuine a religious spirit as Bishop Butler was harassed throughout by fears, gaining full confidence and peace only in his last hours.

Wesley's work wrought the change; it transformed the possibilities of experimental religion. Calvinism knew the secret of the Christian life: the initiative in respect of it is God's, by His gracious determining action we are set upon the Christian way and are kept therein. But this seemed to necessitate decrees of election and reprobation, to reconcile salvation as from God with the palpable fact that some are not saved. This is to presuppose a limit to God's saving intention. Now note Wesley on this same theme. He was as positive as any Calvinist in ascribing salvation to God's gift of grace. But he excludes none from the sphere of grace; the salvation that arises through God's forgiveness is available for all. So an immensity of grace is added to divine sovereignty and judgement. The mode in which the Wesleys expound and celebrate this is revolutionary for personal religious faith. The Gospel embraces all, but no longer to the nullification, in a nominal religiousness, of its power of individual spiritual renewal. Divine love is in depth and fullness of might, but not to these who are chosen rather than those. So the above dilemma of personal religion is merged in a regrouping of conceptions; determinate and dynamic

inward faith now stands in unison, not with partial divine counsels, but with love in its infinitude, free, unspent, reaching to the outermost of human need. There is no need to enlarge on the religious relevancy of this, on what it would mean for personal and common piety that God's mercy seeks all within His governance, He is all-loving as all-powerful and all-just. Such unmeasured love is faith's unmeasured object, and alone can certify to all men the ground of hope. To teach men this in an age of failing faith and hope is plainly to do the work of theology in giving the Christian heritage of truth an order that endows it with timely appeal. Wesley's achievement in this way is epitomized in the doctrine of assurance, which we could call the Methodist doctrine of election; but election of which none need despair. For it now meets in universal grace the guarantee that God's provision for each is one with His benefits to His most favoured; all may be assured of electing grace.¹ Calvinism *ex hypothesi* could give no such guarantee, hence could not secure the individual against lurking doubt. Wesley making all men 'heirs of the same promise' drove this doubt from its lair; his correlation of theological ideas was the common certification of the integrity and invincibility of personal spiritual life.

So for our present purpose we would sketch Methodism's historic theological affiliations. It is simple to assume, from the description of early Methodism as Arminian and from such episodes as the 'Calvinistic controversy', that in the Calvinist-Arminian conflict of the pre-Evangelical Revival period, Methodism when it appeared adopted the Arminian side. This is far from the truth; the essential line of Wesley runs to Calvin and the Reformation, not to Arminius and the Dutch Remonstrants. Which is to say that Methodism is in the stream of evangelical Christianity flowing down the centuries from the New Testament; the Reformers stand also in that stream. But on this we have made two comments in this first section of our article. One, that the signal service both of the Reformers and Wesley was to restate and reinterpret the Evangel, each for his age. Luther's or Calvin's renarration may have issued, as Wesley's did not, in an architectonic doctrinal formulation; perhaps we would so describe the *Institutes* but hardly the *Sermons* and *Notes*. But if theological creativity lies not in structure or system by which we behold the individual thinker's idiosyncrasies of thought, so much as in the fidelity and sufficiency with which through his mode of teaching he mediates Christianity to his time, then Wesley was a creative theologian, his work, as Luther's and Calvin's, a theological landmark. This leads to the other matter we have sought to stress. Wesley performed this work, central in him and the Reformers, with important differences; these, as they differentiate his teaching particularly from that of Calvin, we have seen as crucial steps toward the freer expression of the one Evangel and its universal human accessibility. In him it is an ecumenical Gospel in which men far and near hear each in his own speech the Word of redemption to which there are no non-elect who will heed the Word.

But all this may seem antiquarian; what has the order of theological emphases in early Methodism to do with Christian understanding today? Or what bearing on the part of present-day Methodism in the current theological reawakening of which we spoke at the beginning?

¹ 2 Peter i. 10.

Our consideration of Wesley has been limited of deliberate intent to that phase of his relation to previous theology which provides an analogy to our own outlook. As a sign of this we may note that a chief manifestation of the new theological ferment is a stirring in that area of belief and teaching where Reformed and Methodist are at one. There is eager researching of the grounds on which Christians can confess and proclaim God's distinct and sovereign being and His self-revelation in the gift and miracle in Christ of sin-bearing, reconciling love. Neo-Calvinism is the name by which this theological renaissance is known; but it could as justly be called neo-Wesleyanism. This alone should charge Methodism with a lively interest in it. The nature of this interest may begin to emerge if we outline the developments which have led to this revived enthusiasm for these traditional theological forms.

Man has been busy and aggressively go-ahead in the years since Wesley; he has found his way to many of his goals by the light of science and the diffusion of intelligence, by humanitarian and sociological effort. He has made to himself many inventions and thrown God's sovereignty into shadow by the lurid vastness of the one he has acquired as his own. All this has confirmed in him the faith in himself the sun of which rose in the morn of the Renaissance and reached meridian in the *Aufklärung* of Wesley's own century; whence has ensued, from that time to our own, a long post-meridian in which man's marvels of physical and material conquest have seemed to anchor his dreams to tangibilities and have steeped him still more in pretentiousness and self-trust.

Man's discovery of his own powers has not been unattended by reflection upon the ends they can be employed to serve; whence the high ethical accompaniment of this adventure in self-discovery has been a humanistic and moralistic idealism according to which good is not strange but indigenous to Man, and thereby the imperative is laid upon him to strive for its fulfilment and increase in all the provinces of personal and communal life. This idealism does not necessarily supplant the Christian allegiance; the goal it sets before men may be pictured as conforming to Christian attainment, and it may be formally a Christian exhortation that bids us actualize the good whose possibility we have within us and find life's meaning in being our own best selves. The path to this is still more the Christian way when Christ is set before us as the Exemplar of this best; nor need we scruple to pray for divine aid in following this path. So mankind has witnessed a working partnership of humanism and Christianity and received much from it.

There has come at length, however, a revulsion from this whole set of mind; the sun of human self-confidence to whose rise and meridian we alluded is now low in the western sky. Man has been made abruptly aware that his invention is as capable of perfecting terrible instruments of evil as of multiplying those that conduce to ampler common welfare. His moral self-sufficiency has received a check as events have revealed to him that the good potentialities that he still hopes lie within him are a doubtful match for other sinister and demonic powers that possess himself and his world.

It is not certain how far disillusionment of this sort can aid in effecting any radical religious rejuvenescence. Some seem to pin their hopes to it; men will be driven, they aver, to new dependence upon God on seeing their prodigious mechanical and material advances to have brought, with whatever advantages,

such cumulative confusion and distress. But this too may be delusion; God will not re-enter the world's life through the door of an unfavourable balance as man computes gains and losses from his knowledge and skills.

Rather is religious restoration to be looked for by way of rescrutiny of and perhaps recoil from all the dominant motifs and perspectives of our 'enlightenment' and 'progress'. It is not enough that God be asked to neutralize the excess of our evil over our good, but men must be reconvicted of their need before Him, to see sharply that should they compass the best of their Utopias, this need would still be unmet. It is where this conviction has returned that theology is being reborn. For Christ as Pattern or End of that which man naturally aspires to be, only mocks man's impotence when he finds himself through his sin at infinite distance from the purity of Christ and in dark and desolate estrangement from God. Where their eyes have been opened to this, men are turning their hope, not to ideals even in their perfect personal embodiment, but to 'the grace of our Lord Jesus Christ', to the bounteous provision of the transcendent God vouchsafed in Him. So the theology of grace is least of all things antiquarian in the religious crisis that has thus arisen, but is uttered again with prophetic insistence and heard as a divine contemporary word.

The prophet *par excellence* is Karl Barth, whose voice has caught the ear and stirred mind and heart of the Church throughout the world. To him, and to others on the European continent commonly named with him, Christian thinkers everywhere owe a vast debt. Barth and his coadjutors are unequivocal in their fealty to the Scriptures whose record of divine revelation becomes revelation here and now for us through mediation of the Holy Spirit. With a clarity and evangelical forthrightness without contemporary parallel, they proclaim the reality of God, His judgement and mercy shown in His ways and acts, His being amongst men in Christ whose eternal Sonship and Lordship are confessed in the Church. These theologians remind us further, they have jolted us anew to apprehend, that human wisdom and aspiration, even if in the form in which Jesus is held to be our Instructor in them, are of little avail save as first He is owned as truly the Word of God and we have our reconciliation to God in His Cross and Resurrection.

The works of Barth unroll the map of Christianity; they conduct the reader on a re-exploration of the cosmos of Christian faith and thought. The theological vocation of the hour is to set in order and enforce this faith that has found such powerful rearticulation; to lay it upon men as the token that a divine life is offered to them; to lay upon the Church her duty as the custodian and bearer of this faith and the home of those who have embraced it and seek the fullness of its benefits and to bring forth its fruits in her communion and service.

But if Barthianism has set the lines for all this, what more remains; what has Methodism to add, what theological mission can be hers, with Barth and those who march with him so effectually in the field?

I think the answer lies in realizing for our time that distinctiveness of theological witness which Methodism originally, as we tried to suggest above, seemed raised up to bear. The historical situations are not precisely parallel. Wesley had to combine Arminian universalism with the concept of salvation as not of man but of God. This necessity no longer faces us. Largely through Wesley's influence, that divine mercy reaches to all, that evangelist and missionary can

address the Gospel to 'whomsoever' with hope of response, is the common Christian assumption; Wesley's faith has proved itself the general faith. It is true that Barthianism or neo-Calvinism does not eschew the elements of Calvinism Wesley felt called to correct; but its vitalizing impact on theology and the Church comes not from these, but through its reappraisal and clarification reannouncement of the primary Gospel at the heart of the Reformed belief, that Wesley as we have insisted also preached. Hence Methodism can give its hand to Barthianism and rejoice that the Church is being shaken to declare with recovered accents of certainty that God is God and that theology as 'the science of God' is not an offshoot of philosophy but has postulates of its own in truth given of God. Methodism has been confused with the type of experientialism that converts theology into a branch of descriptive psychology occupied in resolving the real factors in religion into their psychological counterparts. In truth, Methodist doctrine is the obverse of such 'subjectivism' in holding, once more in the main path of Protestant faith, to an objective salvation through Christ's sacrifice and Resurrection triumph, and to vital inward religion as having its ground therein. Methodism being, then, to this degree *en rapport*, as at the first with Calvinism, so now with its renascent expression in this vigorous contemporary theological movement, we ask again, What is left to her as her own theological task in assisting to forge and complete a version of evangelical Christianity as adapted to the stresses of our life today as was Wesley's to those of his?

In our search for the answer we observe first that during the period we have been viewing as one of recession of theology, the Church has not been idle, nor has it been an era of religious and intellectual torpor. There has been pioneering and constructive zeal in grappling with the issues for faith and thought with which science and philosophy have confronted the Christian mind, and in building into Christian understanding what has accrued positively from scientific and philosophical advance. Further, there has been sustained and passionate striving to comprehend and enact more daringly than before Christianity's communal and practical responsibility. The epoch just past has been a time of momentous experiment and the breaking of new ground in many areas of Christian thinking and action. The lessons gained from this will need to be carried forward. If the coming time is destined, as we have predicted, to be more theological than the one now closing, it will be more fruitfully so in receiving as its own the insights into Christianity's meaning and mission which this other, for all its deficiency in being non-theological, stands waiting to bequeath.

Methodism, I believe, can help in this in a unique way. For her spirit has participated in this blazing of trails, not least in widening the ethical and social applicability of Christian ideals of action. Her enthusiasm for this, joined to her belief that man's own acceptance or refusal of the divine gift enters into the decision of salvation — though it is God alone who saves — has earned the epithets of synergist and Pelagian; her demand for holiness of life has been scorned as 'perfectionist' and as negating *sola gratia* in making 'works' a determining count in the individual's standing before God. We do not endorse these caveats in owning that, however perversely, they do point a characteristic of Methodism of moment in our discussion.

For reinstate the doctrines of grace as we may, the conscience and active

intelligence of our age will brook no retreat from the standards of open inquiry, from personal freedom and from the enlarged vistas of practical obligation which are now established as germane to a Christian discipline of life. The years that have fostered our will and sensitivity to these, however putting theology in the penumbra of regard, are not time lost. As Wesley had to unite universalism and saving grace, so the Church today, to have her Gospel full-orbed as she faces forward, must seek to unite this same evangel of grace with the meaning of Christianity concretely for all authentic demands of personal and corporate life. Methodism by her tradition and position among the Churches seems fitted to aid conspicuously their common movement toward this.

Here at least, with all that was said about the two not being precisely analogous, the present Methodist outlook and that of original Methodism are as comparable as separated historical phases ever are. Arminianism before Wesley was in the 'liberal' or broadening vein alongside an Evangelicalism that seemed to have run into confining moulds; we saw how Wesley built the truth of both into his doctrine. Similarly today, possessing as we do things of enduring worth that have come by way of the 'liberalism' of the immediate past, the call is to reorient our theological thinking to include these permanent elements in a mutually enriching and fertilizing alliance with the central evangelical beliefs that are now resuming their place in the Church's teaching and witness. That the particular tenet of Arminianism that engaged the zeal of Wesley is not now the issue, does not disrupt this deeper link that binds our course to his. And as Wesley's unification of Arminianism and Evangelicalism was an emancipating theological accomplishment that in giving first place to man's dependence on eternal truth and his destiny as redeemed of God, also liberated his will and energy for dynamic and constructive moral and social advance; so for Methodism there is the cognate function for our time: to fuse into one mighty armoury of Christian warfare, the evangelical faith and fervour that her history marks as her own, and that intellectual fearlessness and alertness of conscience in the presence of entrenched human wrong that are in some ways uniquely the affections of our modern age.

The carrying out of this will entail a fuller clarification than any heretofore of the relations of religion, morality, and social good. But by its genius and history Methodism should find in this a congenial challenge. Our past correlations of the religious and the ethical have been too facile. We have taken from the Hebrews the divine behests, and from Hellenism in the main our ethical criteria, and have assumed their coincidence. 'Shall not the Judge of all the earth do right?' has been used to have God toe the line of our preconception of right. Religion has become, as with Kant, our ethical duties transliterated into the nomenclature of the divine commands. But for the Hebrew, for the Bible throughout, there is no 'right' lateral to the divine will, with the question possible of the relation between them. God's will is the fountain of right, not just something we can surely count on as being in accord with it. This means that right gives place to a more demanding righteousness — that which is proper to God¹ — than any we reach by abstract reflection or by our social appraisals. Where God speaks and works, this righteousness is revealed and laid upon us; so our ethic is formed to a heavenly archetype that transcends our

¹ Matthew v. 20, vi. 3.

human idealizations. Ethics is thus homogeneous with theology as established upon revelation; it is truth of which we are apprehended in the divine self-utterance. So far, then, from a new theological era displacing the concern for justice and social equity that has seemed to thrive in the soil of indifference to theology, this concern, if the revived theology is Scriptural, should be lifted to equal rank with the theology and share its authority. A theocentric Christianity confesses to divine forgiveness and reconciling grace, but makes the passion for social redemption its own as being just as integrally of the divine dispensation. Such a Christianity designates the appropriate Methodist witness for our time. In conjoining divine bestowal of salvation and its general availability, Wesley merged the separated emphases of the period preceding into a unity of faith pregnant for the age he was called to serve; by binding the practical absolutes of the Gospel to its doctrinal and dogmatic principles, again giving coherence to our theological partialities, Methodism can 'serve the present age'. These are the terms of continuity of the Methodist theological vocation; the end is one, in Wesley's day and ours: an Evangel sure of its heavenly origin, resilient, unconfined, commensurate with humanity's dangers, perplexities, and yearnings as once more in its arduous travail it enters upon a new stage.

The mind of Methodism is of the catholic order, when true to itself. The things the judgements of present-world events are forcing us to reface are the axioms of her testimony and life. The world has tried this device and that as fulcrum for its hope, only to find no surety outside 'the eternal verities, the world's one unshakable centre of gravity';¹ only if self-betrayed could Methodism forget these. Men have hitched to reason, science and natural human virtues, to find all life become an object lesson of how the destructive instincts are ineradicable, and how what begins in the best intent and promise can end in demonic Titanism and moral chaos, if not stayed on God and ordered to His ways. This adds nothing to the realism of Methodist teaching concerning man's lostness, perversity, and helplessness, without help from God. So with the other aspects of Christian belief noted above more fully, whose relevancy the present world dilemma has thrown into relief, and in regard to which Methodism re-exploring its own foundations finds the timely proclamation. Thus the occasion and the materials are to our hand: as Wesley made a synthesis of mighty augury for the century that ensued, so it lies to the spiritual descendants of Wesley to implement — or to give leadership in implementing — another synthesis which the historian a century hence will judge to have been not less momentous, not less the voice of truth to the time to which it was addressed.

JOHN LINE

¹ Hromádka, *Doom and Resurrection*.

THE NEW ENGLISH NEW TESTAMENT

A NEW translation of the Latin Vulgate New Testament is long overdue in English, and at length has come to hand, authorized by the archbishops and bishops of the Roman Church in England and Wales, and issued under the imprimatur of the Archbishop of Westminster. Up to now the Rheims version of 1582 had served, with some small revisions. The present translation by Mgr. Ronald A. Knox is a brand new thing, in an easy and free style, simple and fresh, and adapted for ordinary English readers by its choice of the words known to everybody through their teutonic origin. Great attention has been paid to the splitting up of the long sentences of the Epistles of St. Paul into clauses that make perfectly clear the process of his thought, to the great advantage of the plain people in their private reading. Ordinary narrative is done with a fine choice of words that paint a vivid picture. This results in the impression that here at times we have a paraphrase rather than a translation strictly so called, but none the worse for that, for the thought and fact stand nakedly clear. Its simple 'nervous' English is as strong and plain as Freeman's or John Wesley's, and does not lack something of the music and rhythm of John Richard Green when he wrote of Bede or Sir Thomas More.

It is a pity that it should be a translation of a translation rather than a translation of the best available text obtainable by the examination of the Greek MSS., correlated with the Syriac and other early versions; but that was inevitable in the Roman Church owing to the rigidity of the determination by the Council of Trent that Jerome's Latin version should be the standard text for use in their Church. But even so, Mgr. Knox's version draws attention again and again to variations in the best Greek texts, and even in the Vulgate texts, a great advantage, and evincing the scholarly care of this edition.

Very cleverly, by expansion, the exact sense and force of the connectives, the adverbs, and adjectives are fetched out, giving a pristine freshness to the work that is very charming. Homely phrases abound in the book, and, best of all, the great passages such as the preludes to St. John's Gospel, to Ephesians, and Hebrews, have their majesty expressed as clearly and untouched as Everest in a pink dawn. For once we can recommend to Methodist preachers, and teachers, lay and cleric, the careful examination of a Roman product that may prove of great educational value and no little personal interest and pleasure.

Necessarily at times one cannot but differ as to certain verbal choices in the rendering from the Latin, as for instance the dropping out of the word 'meek' in the Beatitudes, and translating the word 'mites' by 'patient', introducing a stronger and more virile temper and tone into the virtue supposed, but one trusts Charles Wesley's astonishingly fine Latinity, as one can, by stories of him in that matter, when he gives us the superbest child's hymn, 'Gentle Jesus, meek and mild' and especially for its 'simplicity'. There is a story of a letter of Charles that made mince-meat of his examiner's lack of Latinity, after being examined by him for entrance to Christ Church, Oxford. 'The meek God guides in judgement', and 'shows His way' to the kingdom. *Mitis* (singular) is mild, mellow, ripe, and passes on to kindly, light, fruitful, as applied to soils, and calm and gentle as applied to rivers, and so forth to character. As, Ovid, *mites hostibus*, or Tacitus, *poenitentibus mitior*.

But of course this is a small matter, and we must remember *de minimis non curat lex*.

Mgr. Knox has done us all a masterly service and it has happened to be done in a year that commemorates the centenary of Newman's passing from England's Catholicism to Rome's, if one can be forgiven using a particular to qualify a universal, while at the same time affirming the result as universal, as if quarter of one could be other than quarter, and more: there's the rub.

At any rate, this translation reminds one of Newman's English, and no more needs saying, for those who have read his *Idea of a University*.

JAMES LEWIS

COVENTRY PATMORE — A MID-VICTORIAN MINOR (1823-96)

FIFTY years ago there occurred the death of a minor poet of the Victorian age who is worthy of remembrance. Against the background of industrialism which for ever marks that age as the commercial age, together with the scientific excursions into the realms of the apes, and the wide-spread decay of faith common to that period, we see one minor poet seeking to impart his message to that generation. In an atmosphere of irreligion Coventry Patmore was brought up, though he 'willed' a God into his thinking — and built his faith on that. Every writer must reflect something of the times in which he lives, and we can discern the disturbances of the French invasion, the Crimean war, the Liberal faith with its hope of progress, the Chartist agitation, the era of peace which followed the corn laws, the religious revival at Oxford with its Romish tendencies, together with the Cambridge tendency for a Christian faith adjustable to the growth of knowledge. The Victorian twilight of faith needed men like Patmore to impart a message of religious trust.

If we feel that Patmore, according to our standards, emphasizes his own personal moods in poems like 'The Azalea', 'Departure', 'The Toys', 'If I were dead' (and the latter is one in which he lays bare his own heart), we need in justice recall the Victorian temptation to emphasize a message because it was a message, and the strong feeling to speak for their age and for humanity. The great need for sincerity was felt strongly by Patmore for he only wrote and spoke as he felt he had something to say. He is justified in saying what few minor poets could truthfully say: 'I have written little, but it is all my best; I have never spoken when I had nothing to say, nor spared time nor labour to make my words true. I have respected posterity, and should there be a posterity which cares for letters, I dare to hope that it will respect me.'

Those of us who belong to 'present' posterity, still linger over our assessment of Patmore. Mr. Clifford Bax described him as 'the most neglected of our notable poets'. Typical of such neglect is his grave which is a fulfilment of his own line:

'The darnell'd garden of unheedful death.'

We can honestly tend his grave a little and set something like a bouquet upon

it to celebrate the anniversary of his death, which occurred at Lymington on 26th November 1896.

Grierson and Smith in *A Critical History of English Poetry* dismiss Patmore as 'an arrogant, uxorious mystic', and Housman even more brutally called him that 'nasty mixture of piety and concupescence'. It is true that Patmore stands in direct opposition to the beliefs and ideals of his own age, and indeed to appreciate him at all one must remember his family circumstances. A harsh unsympathetic mother, a father who was regarded as a cad and an impostor by the world at large who finally fled the country through financial entanglements, explains the necessity for self-assertion and drive in the character of young Patmore.

Courage Patmore never lacked, and he did not shrink from being in a minority of one. He certainly had a conscience and an intellectual integrity of which he considered that every poet should be a trustee.

This accounts for what Edmund Gosse describes as his extraordinary concentration of thought and will in the vocation of a poet. He never wrote unless he felt capable of doing his best. Although his poem *The Angel in the House* was for some years the most popular poem in England, he deliberately turned his back upon success and followed the path which led to those intellectual heights which made it impossible for many to follow him. This poem sold into a quarter of a million copies. It is of the novel type in verse. The story is of Felix the handsome squire with £600 a year, and Honoria, the Dean's daughter, a dear grand girl with 'only three hundred pounds as yet — more by and by'. Edmund Gosse describes the poem as 'a humdrum story of girls that smells of bread and butter'. The poem now is a literary curiosity, it has lived by its preludes which with their intimate analysis of lovers moods and their trite epigrams give us the clue to understanding Coventry Patmore's ambition to be a poet of nuptial love, 'the more serious importance of which had been missed by poets of all countries' — to use his own words.

*Spirit of knowledge, grant me this:
A simple heart and subtle wit
To praise the thing whose praise it is
That all which can be praised is it.*

The most brilliant part of this lengthy poem which fits the tune of the old hundred — is the analysis of a lover's mood.

*The moods of love are like the wind,
And none knows whence or why they rise;
I ne'er before felt heart and mind —
So much affected through mine eyes.*

Patmore describes the dawn as:

*The moon shone yet, but weak and drear,
And seemed to watch with bated breath,
The landscape all made sharp and clear
By stillness, as a face by death.*

Or here is the rejected lover's awakening:

*He wakes renewed from all the smart:
His only love, and she is wed!
His fondness comes about his heart,
As milk comes when the babe is dead.
The wretch whom she found fit for scorn,
His own allegiant thoughts despise;
And far into the shining morn
Lazy with misery he lies.*

The descriptive power of Patmore is seen in 'Tamerton Church Tower'. One can feel the storm in:

*Above, as heated fields of mist
Precipitated cloud;
For shore we pulled, the swift keel hissed;
Above as grew the shroud.
The pale gale flapped the stagnant air;
The thunder drop fell straight;
The first wind lifted Blanche's hair;
Looking to me she sate.
Across the boundless mirror crept
In dark'ning blasts, the squall;
And round our terror lightly leapt
Mad wavelets, many and small.
The oars cast by convuls'd outflew
Our perilous hope the sail. . . .¹*

But the poem is worth reading all through. Only Patmore could have treated the theme of Amelia with such innocence, narrating how an elderly lover takes his betrothed bride to see her rival's grave.

It was after the death of his first wife, which occurred in 1862, that two years later Patmore became a Roman Catholic. The theories of happy married love were certainly put into practice by Patmore himself for he married a second time in 1865 and a third time in 1881. To this period of his life there belong nine odes which attracted attention, but in 1877 'The Unknown Eros' revealed a new and greater Poet. Patmore is a lone star in the intellectual firmament of his day. He abhorred Gladstone so thoroughly that he wrote:

His leprosy's so perfect men call him clean.

His scorn of Disraeli is no less vitriolic. So in the case of the easy optimism of the Victorian era — he viewed civilization as being on the very verge of extinction. His attachment to the faith of the Catholic Church was against the trend of the age (though he continually murmured against the priesthood and the Pope). 'The Wind and The Wave', may contain symbolism, though for sheer poetry it reads delightfully.

¹ III, 7.

*The wedded light and heat;
 Winnowing the witless space,
 Without a let,
 What are they till they beat
 Against the sleepy sod and there beget
 Perchance the violet! . . .
 . . . as a little breeze
 Following the still night,
 Ripples the Spirit's cold deep seas
 Into delight;
 But, in a while
 The immeasurable smile
 And all the subtle zephyr hurries gay,
 And all the heaving ocean heaves one way,
 'Tward the void skyline and unguess'd weal;
 Until the vanward billows feel
 The agitating shadows, and divine the goal
 And to foam roll,
 And spread and stray
 And traverse wildly, like delighted hands
 The fair and fleckless sands;
 And so the whole
 Unfathomable and immense
 Triumphant tide comes at last to reach
 And burst in wind-kissed splendours in the deaf'ning beach,
 Where forms of children in first innocence
 Laugh and fling pebbles on the rainbow'd crest.*

Patmore sings winter's everlasting song magnificently in:

*Love winter, and to trace
 The sense of Trophonian pallor on her face:
 It is not death, but plenitude of peace. . .*

See the picture of the eternal snows in:

*The warmth and light asleep,
 And correspondent breathing seems to keep
 With the infant harvest, breathing soft below
 Its eider coverlet of snow.*

Patmore's own sorrows in 'The Azalea' and in 'The Departure', 'The Toys', and 'If I were Dead' are poignant and have to be read in full to feel the pathos of which Coventry Patmore was capable.

Despite those lines of Patmore's poetry which Tennyson described as being hammered out with old nails, we can find jewels which still reflect the highest light. His poetry reaches an emotional intensity at points which still move us deeply — to appreciate him still we need to know that everything he sought to penetrate to those finer spiritual intensities which some poets were content to gloss over.

That which is unseen is known by that which is seen.

It was Patmore's love of mysticism which led him to the Catholic Church. His poetry is often a hint at supernatural knowledge. He uses the ode form as he discovered this was best suited for his purpose, and he was the forerunner of modern free verse. Even here his sparseness in writing can be judged from the fact that in thirty years his odes occupy less than one hundred pages. In contrast to Hopkins and Tennyson, Patmore made poetry the species of divine visitation, he never once forced himself to write. All Patmore's doctrine is to be found in his odes (implicit or explicit), 'The Rod', 'The Root', and 'The Flower' might easily have been composed by Pascal.

Patmore regarded marriage as a sacrament, a rehearsal for the bliss of heaven. In the 'Unknown Eros' he converts the proposition — likening the desire of God for the soul of His choice to the desire of the Bridegroom for the Bride. In 'The Child's Purchase', he similarly treats the Incarnation:

*Making each phrase, for love and for delight,
Twinkle like Sirius on a frosty night.*

The Poetry of Patmore is philosophical and mystical, often spoiled by inversions and elisions, but it is a thoughtful poetry fused in expression which at times rises to heights of Dante, Donne, Crashaw, and Wordsworth. He has 'scaled the heights and plucked the flowers where the growth is rare'.

His faith is broad-minded and free as opposed to the trend of his age. In fairness over against those who think him overweening in pride and arrogance it ought to be said he was seeking to pass on those happy realities of life which his faith made for him his abiding possession. Those of us who cannot follow where his faith led him (into the Catholic Church visible on earth) can follow his faith in the sanctity of human love and the theme of happy married bliss, and we can appraise his virtues — he remains a classic of the mid-Victorian era and as such we can pay homage to a Mid-Victorian Minor.

NORMAN GREENHALGH

Notes and Discussions

RECENT CONTRIBUTIONS FROM THE CONTINENT TO NEW TESTAMENT STUDIES

THE terrible condition in which Germany has been left by the war holds out little hope that we shall receive either books or periodicals from that once prolific source of biblical literature. There are three countries which are already showing considerable activity.

We have already called attention to the good work which the Theological Faculty of the University of Basel is doing through Professor K. L. Schmidt's bimonthly *Theologische Zeitschrift*. One must hope that German scholars will publish to the world through ever-hospitable Switzerland such essays as they find opportunity to write in these dark days. In 1946 so far only one article in this periodical has been given to a New Testament subject. In the March/April number Eduard Schweizer discusses the question whether the Lord's Supper was a representation of the death of Jesus or an eschatological festal meal.

In France Messrs. Gabalda and Co. have been able to resume *Revue Biblique*, that excellent quarterly founded by Père Lagrange and produced by the Dominican Fathers of the monastery of St. Stephen at Jerusalem. Its publication was suspended after April 1940. Then during the next six years three numbers appeared at long intervals bearing the title *Vivre et Penser*, a war-time substitute. Copies of these reached this country less than a year ago. With January 1946 *Revue Biblique* began to cross the channel again and the issues for April and July have already arrived. Biblical archaeology receives more attention than any other subject. But reviews of biblical and theological books are provided, and in each of these numbers one New Testament subject finds treatment. The old title 'Seneca and St. Paul' heads an article by R. P. B. Benoit, Børge Hjerl-Hansen discusses that crux 'Dalmanutha' (Mark viii. 10), and a most suggestive essay by J.-A. Eschlimann raises the subject of the editing of the Pauline Epistles. We have long contended that nothing like enough attention has been given to the part played by the amanuensis in the writing of St. Paul's letters. How far does a variation of style and idiom in the several letters point to the greater or less freedom which the Apostle allowed to the scribe who took down the sentences which fell from his lips? Is this the explanation of the points in which the First Epistle of John varies in style from the Johannine Gospel in spite of the obvious similarities? These and other similar questions should now be reconsidered in the light of this essay and of Roller's book published at Stuttgart in 1933, *Das Formular der paulinischen Briefe*.

Sweden, however, is the country in which the most vigorous work seems to be going on at the present time, and much of the inspiration is derived from Professor Anton Fridrichsen's seminar at the University of Uppsala.

Several books have recently come to hand, some in English, the others in German. Bo Reicke writes a large book of two hundred and fifty pages about *The Disobedient Spirits and Christian Baptism*. This is a study of 1 Peter iii. 19 and its context, offering a rich feast of philological, exegetical, and theological fare. Then comes *Plutarch und das Neue Testament: ein Beitrag zum Corpus Hellenisticum Novi Testamenti*, by Helge Almqvist. The Swiss Professor W. G. Kümmel has a book *Kirchenbegriff und Geschichtsbewusstsein in der Urgemeinde und bei Jesus*. A brief pamphlet by Hans-Joachim Schoeps deals with *Die jüdischen Prophetenmorde*. Harald Riesenfeld writes in English a note on 1 Corinthians xiii, adding to this a complete bibliography of the writings of the French New Testament scholar, Maurice Goguel, and also an Index of *Coniectanea Neotestamentica* I-X, the series to which the three last named pamphlets belong. Finally comes a valuable little collection of notes by Anton Fridrichsen himself *Sprachliches und Stilisches zum Neuen Testament*.

W. F. HOWARD

THE MANCHESTER NON-JURORS AND WESLEY'S HIGH CHURCHISM

Manchester Methodist will celebrate the Bicentenary of the origin of the first Manchester Methodist Society later this year. Let us then consider the earlier encounter of the Methodist leader with Manchester. We shall see, what has not been fully appreciated by Methodist historians, that Wesley's High Churchism owed almost everything to a group of Manchester Non-Jurors.

The Non-Juror movement originated in the refusal of many clergy to take the oaths to William and Mary in 1689. There were a number of groups. Some of the earliest Non-Jurors, like Nelson, friend of Samuel Wesley, returned to the Church of

England. Another section organized itself into a separate Church. On the death in 1715 of Bishop Hicke of this Church, the Usages Controversy broke out. The Usagers preferred Edward the Sixth's First Prayer Book, and the Four Points which it included, viz.: (1) the Mixture, i.e. the use of water with the wine in the Eucharist; (2) the Oblation of the Eucharistic Elements as the representative Sacrifice of Christ's Body and Blood; (3) the invocation of the Holy Ghost on the Elements; and (4) Prayers for the Dead. After negotiations which began in 1729, an Instrument of Union dated 17th April 1732 was effected, which arranged that it was to be understood that the 1662 Prayer Book included three of these points, and that a little water should be mixed privately with the sacramental wine before it was placed on the altar. But whilst the main body accepted this compromise, one group refused to agree to the mixed chalice, and a third, in which we are interested, stuck doggedly to the Four Points. This last group included Lawrence, Campbell, and not least, the influential Manchester Non-Juror, Thomas Deacon.

Three days after the so-called Instrument of Union, Wesley met Clayton, another Manchester Non-Juror, friendly with Deacon. From then on the Non-Juror influence grew. Twice in the summer of 1733 Wesley saw the Non-Juror group in Manchester itself. He read many Non-Juror books: Deacon's *On Purgatory*, and *Compleat Devotions*; works by Ken and Spinckes; Hicke's *On Schism*, and *Devotions*; Nelson's *Fasts and Festivals*; and Collier's *Reasons for Restoring*, a book advocating restoring the Four Usages of Edward the Sixth's First Prayer Book. He also read two books specially commended by the Non-Jurors: Johnson's *Unbloody Sacrifice*, and Bishop Beveridge's *Codex Canonum Ecclesiae Primitivae*.

When Wesley accepted ideas he acted on them. He was never a Non-Juror in the political sense, even although he had certain sympathies with the Stuarts. But having accepted certain Non-Juror ideas he began to act on them. Immediately after Clayton joined the Holy Club in April 1732, on the Manchester Non-Juror's advice, they added to their other practices 'the observing the fasts of the Church', by which was meant the Stations, or fasting on Wednesdays and Fridays. When Wesley proposed in July 1733 to transform the Holy Club into a religious society, Clayton wrote that Deacon was against it, as the stations and weekly communion were duties which stood on a higher footing than rules of any society. When Deacon published his *Compleat Devotions* in 1734 he included extracts from *Mr. Wesley's Essay upon the Stationary Fasts*, in which Wesley advocates the practice. But he went farther, for, in July 1733 Clayton wrote Wesley, who was evidently anxious to communicate at Oxford in some church where the mixed chalice was used. He appears to have wondered whether he ought to communicate at a church if he could not receive the mixture there. If so he was a little nearer than Clayton to Deacon who in 1719 wrote about the terrible consequences of 'omitting part of our Redeemer's cup'.

But Wesley was not sufficiently free to try out his Non-Juror ideas in Oxford. His consultations with the Non-Jurors prior to going to Georgia were so close, his reading of Non-Juror works so wide, and his adoption of their practices so wholehearted that it would appear that ecclesiastically he tried to make Georgia into a Non-Juror colony.

The voyage to Georgia began on 14th October 1735. Four days later Wesley baptized a man who 'had received only lay baptism before', i.e. he had been baptized before by a non-episcopally ordained minister. Both John and Charles maintained this position in Georgia, and indeed, in the earlier days of the Revival, ceasing, if the present writer is not mistaken, only in April 1741. The practice was common among the Non-Jurors but particularly in the Deacon section. Lawrence published his *Lay Baptism Invalid* in 1708, and wrote the Archbishop of Canterbury in 1738. In October 1738 the Bishop of London reproved the Wesleys for this practice, and

it is likely that they quoted their Non-Juror authority for Charles says the Bishop 'railed at Lawrence on lay-baptism'.

But Deacon, the Manchester Non-Juror, was also a guide to Wesley in his attempts to make Georgia into a Non-Juror colony. Wesley studied his *Complete Devotions* on the voyage. He was accused by his colonial opponents of withholding the benediction in Georgia 'until all the hearers except his own communicants are withdrawn'. He was denounced for administering communion 'to boys ignorant and unqualified', and for appointing 'deaconesses in accordance with what he called the Apostolic Constitutions'. All these practices were advocated by the Manchester Non-Juror in his book. In May 1736 Charles visited a girl, and believing her to be possessed of a devil, he read over her, 'The Prayers for the Energumens, or, Persons possessed by Evil Spirits', from Deacon's book. On the principle that the remedy often produces the complaint, the present writer attributes many of the convulsions which accompanied many conversions in the earlier part of the Revival to the influence of Deacon and his service of exorcism.

But what was the attitude of the Wesleys in Georgia to the extreme Non-Juror acceptance of Edward the Sixth's First Prayer Book and its Four Points? On his voyage out, Wesley read the book by the Non-Juror Collier, *Reasons for Restoring*, in which he argues for the restoration of the Four Usages. Wesley commenced his ministry at Savannah on Sunday 7th March 1736. On Friday 5th March his diary says: 'Revised Prayer-book. . . Revised Common Prayer-book. . . Looked over Psalm-book.' The editor of the *Journal* thinks this merely meant the alteration of the Royal names owing to the death of the King. But this was a new parish and eight or nine years had passed since the death of George the First, so that we would have expected him to have new books. As we shall see there are a number of evidences that Wesley preferred and probably followed publicly the guide of Edward the Sixth's Prayer Book. The writer therefore believes that this, Wesley's first revision of the Prayer Book, brought it into harmony with that of 1549, in accordance with Non-Juror ideas.

There are many indications of Wesley's preference for the earlier Prayer Book whilst in Georgia. On 9th May he divided public prayers 'according to the original appointment of the Church'. His account of this alteration and the charge brought against him by some of the colonists show that he was following the lead of Edward the Sixth's First Prayer Book. It is perhaps more significant than the editor of the *Journal* suggests, that another complaint was that he made no public declaration of his adherence to the Principles and Regulations of the Church of England. He did not make this declaration until 1st May 1737.

John Wesley baptized a child in February 1736 'according to the custom of the first Church, and the rule of the Church of England, by immersion'. The editor of the *Journal* assumes this took place in accordance with Edward the Sixth's 1549 Prayer Book, which is confirmed by Charles Wesley when he says that in March 1736 he baptized a child by trine immersion, which was the 1549 and not the 1662 method. These points suggest that in Georgia the Wesleys not only preferred, but also publicly used, Edward the Sixth's First Prayer Book, or altered the practice of the 1662 book where it differed in these ways.

And now for the Four Points characteristic of Edward the Sixth's First Prayer Book and of the followers of Deacon, the Manchester Non-Juror.

(1) *The Mixture*. One group of Non-Jurors refused to agree to the mixed chalice, another said that a little water should be mixed privately with the wine before it was placed on the altar, whilst Deacon's group stuck doggedly to the Four Points, the Mixture included. *A True and Historical Narrative of the Colony of Georgia* (published 1741) said Wesley was looked upon as a Roman Catholic, because, among other

things, he mixed water with the wine at the sacrament. As late as 1749, in his letter to Dr. Conyers Middleton, Wesley defended this practice, saying that 'the cup used after the paschal supper was always mixed with water'. The Usagers among the Non-Jurors also used this argument in supporting the practice.

(2) *The Oblation of the Eucharistic Elements as the representative Sacrifice of Christ's Body and Blood*. On the voyage to Georgia, Wesley used Brevint's *The Christian Sacrament and Sacrifice*, and also read Johnson's *The Unbloody Sacrifice*. Neither was a Non-Juror but the latter was specially commended by Deacon. On 28th March 1736 Charles Wesley speaks of 'offering up the Christian sacrifice'. At this stage we can take the evidence of an undated fragment in Wesley's writing, which bears on all Four Points, but is brought in here to support the otherwise slender evidence. It reads: 'I believe (myself) it is a duty to observe, so far as I can (without breaking with my own Church): 1, To baptize by immersion; 2, To use water, oblations of elements, invocation, alms, a prothesis, in the Eucharist; 3, To pray for the faithful departed. . .'. Dr. Rattenbury in *The Conversion of the Wesleys*, thinks Umlin in his book on Wesley is correct in dating this after 1740. The present writer would definitely date this fragment before 1751, probably before 1746, and, as Wesley broke the practice of Wednesday fasting twice in 1739, a practice also mentioned in this fragment, possibly before 1739, although Wesley certainly observed the stations again at the end of 1740, relaxing again in 1741.

But the idea of the sacrament as 'an outward sacrifice' is found in *Hymns on the Lord's Supper* in 1745. They were republished by Wesley in 1757 as a response to Edward Perronet's poem, 'The Mitre', in which he denounced the doctrine of the Lord's Supper being 'a sacrifice'. The hymn-book speaks of the Table as an 'Altar', and of 'the daily sacrifice'. In his sermon on 'The Duty of Constant Communion' of 1787 or 1788, Wesley speaks of 'the Christian sacrifice', even although in his Presbyterian revision of the Prayer Book in 1784 and 1788 he had substituted for the word 'priest', the words 'minister' or 'elder'. Throughout life the Wesleys appear to have held the idea of the Eucharist as a sacrifice, on which the Non-Juror oblation was based. They probably publicly practised it in Georgia, and even if they abandoned the practice in this country, they retained the doctrine, as did the more moderate Non-Jurors who accepted the Prayer Book in 1732.

(3) *The Invocation of the Holy Ghost on the Elements*. Charles Wesley says in April 1736 he recovered enough strength 'to consecrate the sacrament'. John Wesley read Collier's *Reasons for Restoring* on the outward voyage. Its position was that the so-called Consecration Prayer in the 1662 Book contains but a 'bare narration' of the institution. Collier therefore argued for the restoration of a real prayer of consecration from Edward the Sixth's First Prayer Book. This is the position of the Eastern Church, as opposed to the Western, which accepted the narration of the institution as sufficient consecration. Hymns 58 and 89 of *The Hymns on the Lord's Supper*, of 1745 and 1757, support the claim that when Charles spoke of consecration he meant not the narration, but a prayer of consecration. But Hymn 72 is most specific — it is in our present book:

Come, Holy Ghost, Thine influence shed,
And realize the Sign,
Thy Life infuse into the Bread,
Thy Power into the Wine.

Effectual let the Tokens prove,
And made, by heavenly Art,
Fit Channels to convey Thy Love,
To every faithful Heart.

Sparrow Simpson is right in claiming that this 'is nothing less than a direct invocation of the Holy Ghost to "shed His influence" upon the material elements'. Charles did not derive this idea from Brevint, although with great art he weaves phrases from his book into his hymns. It is due to his Non-Juror sympathies.

(4) *Prayers for the Dead*. In Wesley's *Collection of Forms of Prayer for Every Day in the Week* (1733) there is the prayer: 'O Lord, thou God of spirits and all flesh, be mindful of thy faithful, from Abel the just even unto this day. And for Thy Son's sake, give to them and us, in thy due time, a happy resurrection, and a glorious rest at Thy right hand for evermore.' In a MS. catalogue of the library of the Rev. John Clayton in the Manchester Reference Library, under his own name is entered, 'Prayers by him and John Wesley, [sic] 8vo. L. 1733', so that he assisted Wesley in producing this book. Deacon quotes the prayer in a fuller form in his book, *The Doctrine of the Church of Rome concerning Purgatory*, which Wesley read. Wesley later used its argument that the Primitive Church prayed for those 'believed to be in a state of bliss', whilst the Roman Church prayed for those 'believed to be in a state of torment' in Purgatory. But in Deacon's *Compleat Devotions*, in the communion office we read: 'and all those names thou knowest (Here the Priest shall pause a-while, he and the people secretly recommending those souls departed whom each thinks proper).' We can find no evidence that Wesley followed this practice, but he certainly believed in using the general prayer for the departed, defending this as late as 1752 in his *Second Letter to the Author of the Enthusiasm of the Methodists and Papists Compared*, saying: 'In this kind of general prayer (the reference is to his Prayers of 1733), therefore, for the faithful departed, I conceive myself to be clearly justified, both by the earliest antiquity, by the Church of England, and by the Lord's Prayer; although the Papists have corrupted this Scriptural practice, into praying for those who die in their sins.' Here again we find that Wesley echoes Deacon, the Manchester Non-Juror.

When we consider Wesley's attitude to the Non-Jurors' Four Points, along with the other previously mentioned indications, it is clear that in his Georgian mission he showed a strong preference for Edward the Sixth's First Prayer Book, and probably even publicly used it, and all this under the influence of the Manchester Non-Juror.

But his mission in Georgia was a failure. He was conscious of his professional failure, of his failure in his love, and above all, of his failure in personal religion. But the Moravians had brought some light to his soul. Peter Bohler had taken the place of Clayton and Deacon. Early in March 1738 Bohler convinced Wesley of the need of salvation by faith alone. Wesley evidently felt that he must lay this before his Manchester Non-Juror friends. The *Journal* does not reveal any rift in its account of the remarkable meeting of Wesley with his Non-Juror friends in Manchester in the middle of March 1738, but it was there. On 1st May 1738 Clayton wrote expressing the criticisms of 'your Lancashire friends', and his own. Extempore preaching and too much action offended them. Dr. Byrom would have him cut off his hair and preach by book. They suspected he was responsible for the Preface to Whitefield's sermon on regeneration. Dr. Deacon, Dr. Byrom, and his brother Josiah, and Clayton himself advised him to forbear publishing for a time at least. Clayton closes: 'O my brother! that you had a director; one to whom you might submit the conduct of your soul.' The same month Wesley wrote to William Law, who also was a Non-Juror, complaining that he had not taught him faith in Christ, rather than works, for salvation. On 24th May 1738 the heart-warming experience of his evangelical conversion came to Wesley — 'I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.'

How Wesley shed some Non-Juror practices, transformed some, and retained

others during the course of his evangelical mission is another story. But sufficient has been written to show that the meeting of Wesley with Deacon, Clayton, and the other Manchester Non-Jurors in March 1738 must have been one of the most dramatic encounters in Christian history. He still retained many of his high views of the Church and its sacraments, but having caught a vision of the essence of Christianity in the personal encounter of the soul with God by faith in Christ, Wesley the unsuccessful Non-Juror missionary was becoming the Home Missionary of a revived Protestantism.

FREDERICK HUNTER

THE CULT OF APOLLO AND EARLY CHRISTIANITY

DURING AND AFTER the century in which Christ came, there were, even in the polytheistic religion of the Greek and Roman world, certain important developments. This religion, conveniently vague, yet, perhaps for that very reason, exceedingly pervasive, may be worth our consideration; for it influenced, to a greater or less degree according to locality and education, the modes of thought, ethical standards and social institutions of the communities where Christianity first flourished. Though all the long history of paganism contributed to the legacy which the Christian Church inherited, assessed and adapted, the first century A.D., which saw the 'revival' of Roman religion under the Emperor Augustus, is surely one of the most significant periods. In the Augustan age the cult of Apollo assumed a prominent position which it retained until the fall of paganism, and it was chiefly with the various manifestations of Apolline religion that Christianity had to compete when it reached the more cultured classes in Rome and the cities of the Empire. This was also the aspect of Roman religion to which Julian appealed when he made a later attempt to revive 'a creed outworn'. Here too we may find some of the reasons for the eventual failure of the pre-Christian religions of the ancient world, and among them discern qualities which make for endurance or decay in religious cults.

The worship of Apollo was not well adapted to form part of the Roman State religion and in fact was somewhat aloof from it in earlier days. In some respects it was even less suitable to become the religion of an empire and an imperial house. The adoption of this cult by the state or its leader had scarcely less effect upon it than had similar treatment later upon Christianity. Instead of a vague but characteristically Greek deity, belonging rather to those gods with whom Pythagoras associated ὁρωμένων καὶ οὐχ ὁρωμένων¹ Augustus required a well-defined, stereotyped and impressive figure-head. That both his own character and that of his chosen deity did not lend themselves entirely to this function increased the fame of his régime and helped to prolong the life of paganism.

To suggest, however, that Augustus deliberately chose Apollo as his patron from amongst all the other deities of his time might be to misrepresent the situation. His biographers inform us that Augustus showed particular interest in the god from his youth, as was not unnatural for a young aristocrat well versed in Greek culture. It will be remembered that, among others, Sulla had shown a similar preference. Moreover, Apollo as Archegetes had always been a patron of cities. Also, with his likeness to the oriental gods so frequently associated with imperial dynasties, Apollo was peculiarly adapted to an occasion best described in the words of Cumont: '*De ce moment date en Europe l'alliance du trône et de l'autel.*' And though probably neither this nor any other such reason consciously weighed with Augustus, Apollo as god of

¹ Philostratus, *Apoll. Ty.*, I, 32.

enlightenment and intellectual progress was appropriate to the needs at any rate of the intelligentsia of the age.

It has been said with some truth that Apollo was not connected with the sun or art or literature in Rome until the Augustan age. The lofty conception of Apollo as a god of intellectual pursuits among the Greeks may be seen for example in the words of Plutarch in 'The E at Delphi' 384 F, and again in 386 E: 'he said, "that the god is a most logical reasoner the great majority of his oracles show clearly; for surely it is the function of the same person to solve and to invent ambiguities. Moreover as Plato said, when an oracle was given that they should double the size of the altar at Delos (a task requiring the highest skill in geometry), it was not this that the god was enjoining, but he was urging the Greeks to study geometry'.¹ Such a view of religion, strange indeed to us, is revealed again by Plutarch when he suggests that, as a prophet, Apollo is concerned with the working-out of cause and effect. In fact, Plutarch regarded Apollo as more than a mere sun-god, and his views on this subject would have been strangely confirmed if he had lived to witness the strange syncretisms of the next two centuries.

Apollo's connexion with literature was most clearly recognized and extended in the consecration to him of the Palatine library by Augustus. The importance accorded to the library and its very definite connexion with the cult of Apollo are recounted in detail by Professor O. L. Richmond.² Horace emphasizes this connexion when he requests care in choosing the books if it is to be a '*munus Apolline dignum*'. It is interesting to see to what extent this feature of the cult had progressed since it began among the Romans with the Sibylline Books.

That religion, therefore, and particularly the religion associated with Apollo, undoubtedly reached a high level of intellectual and spiritual development in this period, can be inferred from the attitude of Augustus, and of the poets, and also from contemporary art and architecture. For the social and political régime which Augustus tried to inaugurate and to some extent succeeded in establishing was by no means primitive, naïve, or inefficient. If, then, Augustus chose to support a religion to the extent recorded in his own *Res Gestae* and emphasized by the poets, we may assume that such a religion was worthy of respect. Further, we shall see that the cult of Apollo was capable even later of extension and continued existence in various forms. Nevertheless, it was, of course, a religion soon to fall away, and it will be instructive to discover some of the reasons for its decay.

Religions, or the religious idea, may take roughly two forms, that of a sanction for existing institutions and that of a spur to new enterprise with hope of a new world actual or potential. There can be no doubt that the religion of the Roman republic mainly represented the former, while the Greek State religions were similar in this respect. Few of the mystery religions in themselves spurred their devotees to progressive action, but in certain cases, as for example in connexion with Pythagoreanism, they could produce this effect. The question is not how far the Augustan revival of religion proceeded from genuine religious impulse, but to which of these two types of religion it belongs. For it must be realized that these two conceptions of religion exist today, and tend to make the very word ambiguous.

If, as would appear from Roman history at any rate, the only guarantee of the permanence of any institution is its relevance to, and validity in, immediate or predictable circumstances, no other sanction is necessary. Religion may be used either to guarantee the past and present or to shape the future, but neither in the spiritual or material world can the permanence of the past or present be guaranteed. Thus it is mainly its influence on the future and its 'forward look' that enables a religion to survive.

¹ Loeb.

² 'The Augustan Palatium' in the *Journal of Roman Studies* (1914), p. 201.

In this connexion we must recall the conservative spirit of paganism, which remains today in many guises, and is a legacy from Rome, through the Christian Church and the grammar-school education sprung therefrom. The following quotation could be applied, *mutatis mutandis*, quite as accurately to the well-born Englishman of the nineteenth and early twentieth centuries as to the educated Roman of the fifth:

He might pay a cold and perfunctory homage to Christ and visit the neighbouring town for the Easter festival; but the whole tone of his thoughts and life was inspired by the memories of the heathen past. With no belief in the old gods, he was steeped in the literary spirit and culture of paganism. The Roman schools had moulded him far more than the teaching of the Church. The unbroken academic tradition of eight hundred years, coming down from the age of the great sophists, was a tremendous force; and it was a force which repelled all novelty, and all idealism which looked to the future rather than to the past.¹

The main difference between the fifth-century gentleman and his nineteenth- and twentieth-century descendant in this respect is caused by the changed position of the official body of Christians. In the earlier period they had not yet inherited and incorporated the forms and spirit of paganism, but at the present day, the Church in all its forms is not in opposition to the ancient traditions of Rome and Greece, but for better or worse has been moulded by them even while adapting them to her own use.

That Christian religion is still to some extent in conflict with certain aspects of ancient paganism, and to similar modern developments has given the same name, can best be understood by considering the age in which it grew up. The classical tradition which moulded the Church and through which it came to its medieval splendour and power was Roman, not Greek. As we have seen, the Hellenic religion and philosophy from which most of the Roman's religion ultimately derived, passed through many changes in their transmission to Rome and development there. The bright, light, cheerful, forward-looking cult of the Hellenic Apollo had become the stately conservative humanism of the cultured Roman. Thus, the Christian Church, though admirably endowed with the qualities of this later culture, had no considerable contact in its earlier, formative period with the Greek ideals of free and natural development of body, mind, and spirit.²

There has been much discussion of the details of Augustan religion and its literary expression. Often this type of study is hampered by the fact that most of the contemporary evidence is poetic and therefore not susceptible of a very literal or factual interpretation in detail. It may be profitable, therefore, to turn to the wider issues involved by this revival of religion under State control and for avowedly political reasons. What difference has the Augustan revival of religion made to Rome's religious legacy to the world? How far did the revival succeed? What were the weaknesses and strength of Augustus's religious policy?

That Apolline religion was unique among Roman cults for its prophetic bias, as manifested in the Sibylline Books and Apollo's inspirational function, is generally acknowledged. It could not be said, however, that this feature of the cult was highly developed in Republican times. It is stressed in the Augustan period, especially by Virgil, reaching its highest expression in the 'Messianic' Eclogue. Yet if the prophetic quality of the *Aeneid* be examined, it becomes clear that the future arouses but little interest or concern in the poet. There are, of course, prophecies and precepts put into the mouths of Jupiter, Father Tiber, Anchises, and others. But these are a clever literary device, reflecting pride in the present and past and recounting events which

¹ S. Dill, *Roman Society in the Last Century of the Western Empire*, p. 6.

² Thus also was much of the knowledge and outlook concerning the inter-relation and inter-action of body and mind lost or misunderstood.

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have already been consummated. The same is true of the pictures on the shield and the scenes in the underworld.

In Virgil, therefore, the lack of vision may also be discerned, though as in all the great literature of the Augustan age, obscured by the other excellences of the work. The 'forward look' is found mainly in the Georgics, and in fact in connexion with agriculture or the land generally. It is also in a rural context that Virgil's prophetic masterpiece¹ is set. This is partly because growth and development in nature readily inspire ideas of progress and continuity, and also because Augustus's attempt to revive Italian agriculture was a practical measure easily understood and with a special appeal for the poet.

Even here, however, there is that sinister note of pessimism and uncertainty, so familiar in our own day,

*extrema per illos
Iustitia excedens terris vestigia fecit.*

There is the accompanying tendency to look for satisfaction beyond human life instead of in and through humanity. Even the poet who so richly enhanced the fame of Rome envied those whose life appeared to offer more enduring satisfaction than the '*res Romanae periturae regna*'.

An exceptionally broad-minded and hopeful utterance, which shows the Augustan revival in the best possible light, is the *Carmen Saeculare* of Horace. In this we certainly find a trace of the forward look, and the poem is inspired by and dedicated to Apolline religion. But it will be worth while to note those lines which specifically refer to the future. Those expressing the desire for the propagation of the species may perhaps be omitted, as relating to a stimulus so fundamental and primitive as not even to be confined to the human race, and as much of physical as of spiritual origin. Apart from this we have,

*possis nihil urbe Roma
videre maius.*

and in lines 27-8 a prayer for the continuance of Rome's previous good fortune. There is also the next stanza, which concerns the produce of the land and agricultural prosperity. This, and the twelfth stanza:

*di, probos mores docili iuventae,
di, senectuti placidae quietem,
Romulae genti date, remque prolemque
et decus omne;*

form the most relevant and definite contribution to the vision of a 'new order'. The former we know reflected the actual policy of Augustus in encouraging Italian agriculture and is therefore no vague dream or pointless phrase. The '*probos mores*' also had their place in the emperor's scheme, but they were the least successful part of it, as indeed, except in the decree to which the fifth stanza refers, they were the least substantial.

These lines, when analysed, reveal that pathetic lack of reality which has been so tragically discovered in the ideals and policies of our own day. The word '*probus*', in so far as it had any meaning at all for the Romans of that time, recalled their ancient national character, the foundation of which, in primitive religion and local citizenship, had long since dissolved. The '*placida senectus*' for which rest is implored, where it subsisted in spite of all the attacks of disease and ill-health, was largely occupied by a feverish devotion to petty political intrigue or precarious commercial profit.

¹ *Ecl.* IV.

This was not, of course, much less clear to Horace than later to Juvenal, but he, like others, was able with complete sincerity to exclude this from his vision of the future and his progress to the new world. These two items are the only aims of the new régime that are particularized, in contrast to the vague '*remque . . . et decus omne*'. The same trait may be observed in the work of Tibullus, where we find some of those sentimental petitions for peace so common today:

*pace tua pereant arcus pereantque sagittae,
Phoebe, modo in terris erret inermis Amor.¹*

This, as usual, is not part of a sincere, constructive attempt to alter the prevailing human situation, or even to acknowledge it, nor is it accompanied by any recognition of the moral issues involved.

This attitude of mind, so automatically divorcing not only religion and ethics, but any vision of futurity, from the known conditions of life, led inevitably to the stark, unsatisfied realism of Juvenal and his contemporaries. If this tendency were confined to individuals, or to the Roman nation, it might have little importance, but as apparently an abiding characteristic of humanity and a common reaction to certain spiritual conditions, it may be worthy of notice when so clearly illustrated as in the Augustan age of Rome.

This then was the context in which Graeco-Roman religion stood at this time and to which fundamentally it owed its decay. There were also other more immediate causes, such as the dying out of the Roman type which had supported and moulded the original tradition, and its gradual replacement by a more cosmopolitan community. They, though in some cases well-versed in Greek culture, had not that particular blend of Greek and Roman traditions which characterized the great personalities of the late Republic and early Empire.

But perhaps in the last analysis this religion, while at the lowest not greatly superior to many others, was in its highest development too abstract, with insufficient hold on life and no answer to life's most urgent questions. It passed away like many other forms of religion because it offered inadequate response to the problems of sickness, death, ambition, passion, war, and poverty.

The Romans, while not clearly conscious of their spiritual needs, frequently express their discontent with contemporary standards and superficiality. If in earlier days Mucius Scaevola expressed himself as recorded by St. Augustine,² he was, while attached to a State religion of the formal traditional type, perhaps groping after a religion which would give direction to the Romans' political aspirations and elevate their system of life. Moreover, the religion which was to satisfy the demands of the educated Roman, for example of Quintilian's day, must possess considerable resource, if it was to survive the type of discussion with which Quintilian was familiar. There is, for instance, the question discussed as an example of rhetorical technique in *de Institutione Oratoria*, V, x, 36-7: '*An sacrilegus, qui, ut hostes urbe expelleret, arma templo adfixa detraxit?*' This is a problem of a type that has always exposed the weakness of a rigid and formal religion. Long before this, Lucretius realized that men had begun to look elsewhere for the answers to their deepest problems, when he says of the Greek scientists that they

gave answers
As from their heart's shrine in more holy wise
And with far surer reasoning than those oracles
Delivered by the Pythian prophetess
From the tripod and laurel leaves of Phoebus.³

¹ II, v, 105-6.

² *De civ. Dei*, IV, 27.

³ I, 734 ff. Trans. R. C. Trevelyan.

But it is in the realm of personal experience that religious belief and its efficacy are most surely tested. One of the most pathetic protests in ancient literature is that of Pliny¹ on the tragic death of his friend, Corellius Rufus. 'Then, bring me consolation,' he cries, 'but something new — and big, such as I've never heard and never read. For what I've heard and what I've read comes to me automatically, but it is not equal to such great sorrow.'

In face of this poignant indictment, we may wonder that Roman religion retained its vitality for another three hundred years or more. Yet the cultured noble of the fifth century, bidding farewell to paganism, still associates poetry with Apollo, and indeed would consider it necessary to give up the study of secular literature for no other reason than its strong connexion with pagan religion. During the intervening period the cult of Apollo, interwoven with Pythagorean philosophy, Eastern magic, and the mysteries and metaphysics of all the middle-lands, reappears in neo-Pythagoreanism, in Cynicism, and kindred popular philosophies, and in Julian's powerful efforts to revive the past. Through the pseudo-Sibylline and other early Christian literature, it coloured the Christian's vision of the future. But in all these contexts the cult and the beliefs associated therewith were only extended in application, not deepened in significance.

Such in fact was the authority of Apollo, even in decline, that early Christian writers prefer to enlist his support or that of the Sibyl, rather than to attempt to discredit him or the ideas associated with him. Even in the moment of triumph, the Christian emperor, Constantine, while condemning other forms of heathen religion and exposing the weaknesses of even the most famous philosophers, counts the Sibyl among the true prophets. The lines prepared by Virgil in hope of a much-needed Messiah for the Apolline religion are eagerly adapted to hail the Messiah who really came. And, looking beyond all naïve inaccuracy and all rhetorical adornment, perhaps we may say that Constantine or his biographer had grasped the essential truth of the situation. It would appear that in general the history of Apolline religion was that of a constant striving to express in practice a spiritual ideal, or to find someone capable of such expression. Most, however, of Roman, if not of Greek, religion was in essentials the reverse of this, namely an attempt to spiritualize practical expedients. If Christianity finally proved to have a greater appeal in the ancient world than the religion of Apollo, it was mainly because it seemed able to provide this long-sought expression of spiritual values.

JOAN M. FRAYN

Ministers in Council

LINCOLN DISTRICT REFRESHER COURSE: The ministers of the Lincoln and Grimsby District had had a three days' Retreat and Refresher Course at the Bishop's Hostel, Lincoln, kindly lent by the Warden. Catering and sleeping accommodation were provided for all and the library, common room, and college chapel were at disposal throughout.

After a reception and lunch on the Monday morning, a devotional address was given in the chapel by the Warden, the Rev. C. K. Sansbury, M.A. Basing himself on John vi. 9 ('five barley loaves and two fishes, but what are they among so many?') and 2 Corinthians vi. 10 ('as poor, yet making many rich') the speaker led the company to consider the divine multiplication of the minister's gifts when used in His

¹ Ep. I, 12.

service. Sparse possessions and obscure folk can be used for miraculous effects if our will is in the hands of the Lord. All our experiences can be an offering presented for His blessing. Even upon our penitence we can seek a benediction that through this we may be the better able to win our fellow men. We must dedicate all our talents and capacities, for we know not which He might use to still the soul-cravings of others.

The Rev. C. Leslie Mitton, B.A., B.D., M.TH., of Nottingham, in three talks dealt ably with phases of the Message and Mission of Methodism. In the first, close attention was paid to a right appraisal of human nature. The modern mind, in a reaction from the dogma of total corruption, had drifted into a belief that man was fundamentally good. Against that attitude, Barth, Niebuhr, and D. R. Davies had much to say by way of corrective. Freud and Adler had unmasked much hidden ugliness within. Matthew Arnold's suggestion that the aids to noble life are all within was a tragic misstatement. The Conference Report had rightly spoken not of total corruption but of total infection. Many present-day facts showed the seriousness of the situation. For example, so many are the convictions for dishonesty that a judge recently exclaimed 'Are we becoming a nation of thieves?' What is new today is not that men are breaking the moral law but that they do not acknowledge the existence of a standard binding upon them. They are sinning with a high hand and see no wrong in their conduct.

Mr. Mitton's second lecture was distinctly personal and experimental. He urged that consecration which is our act can be no substitute for conversion and sanctification which are acts of God. He considered it a salutary remark which had once been made, 'If you are trying to be a Christian, stop trying'. Yet when an earnest seeker after light had been told he must enter the Kingdom, not by 'trying' but by 'taking', the immediate, instinctive rejoinder had been 'But if God does it all, there will be no credit to me.' We all have to learn the art of receiving. We must take the proffered divine treasures with the desperation of beggars. . . . Very searching were the speaker's words on holiness. If God can save from the outward vileness of such sinful deeds as drunkenness, can He not deliver from sinful impulses within such as pride or jealousy? Surely the promise did not run that God could save from the uttermost but that he is able to save to the uttermost.

The third address of Mr. Mitton on The Church in Action covered a wide field. He declared that we might learn from other communities concerning Worship without imitating their methods. Thus there was much in the Anglican form of worship that was suited neither to our buildings nor to our traditions. Preaching should be considered sacramental and have more of the note of urgency. The Eucharist should be a means of evangelism and the Lord's Table not regarded as the sole right of Church members. Various types of our Church work were passed in review, with particular stress on the need of teaching. Humble members of the congregation were appreciative when the fundamentals of our faith were explained.

The Rev. Reginald Glanville, of Leeds (author of *Jesus and His Passion* and *God and the Jews*) took as his general topic 'The Minister and his Bible'. The opening talk was on Symbolical Interpretation. In a survey of Scriptural passages concerning the sea from Genesis to Revelation the essayist held that in the Old Testament the turbulent waters denoted human rebellion against God, kept in check by the Almighty, but that in the New Testament the picture was of mortal energies redeemed through a Christ who could still the storms of Galilee and make a glassy sea around His throne. Symbolism was to be distinguished from allegory and its value was stressed.

Coming next to Historical Interpretation, Mr. Glanville traced the significance for the world of the history of the Jews as portrayed in the Servant Songs of Isaiah and by Paul in Romans 9-11. The Old Testament is not to be regarded as a record

merely of Hebrew thought, a human philosophy, but a divine revelation of infinite significance for mankind.

Finally dealing with Theological Interpretation, the speaker outlined three stages of God's self manifestation in the Bible. One was in the Old Testament where through a suffering nation, God showed himself as The Lowly One (not only 'high and lifted up'). The Gospels reveal the God Incarnate, stooping as low as there was room for Him to stoop. The completion of the revelation was found in the working of the Holy Spirit evident in the rest of the New Testament.

All the lectures of both speakers evoked a good deal of discussion and questioning. The stimulus derived was shown in the brisk interchange of thought following.

Dr. S. G. Dimond (secretary of the Ministerial Training Committee), and to whom the movement for Refresher Courses owes so much, had travelled through the night from Bristol to take part. In addition to a very interesting account of the steps which had led to the opening of the new Didsbury College in Bristol, Dr. Dimond spoke on The Minister and the Modern World. Whilst one might well be appalled at the conditions of life on the war-swept Continent, there was much in our own country to disturb us. Marriage was being treated on the stage, in literature and in life as a tragedy or a farce, a problem rather than a privilege. The majority of the population knew nothing of the real meaning of the Church and the Christian tradition. What a call therefore that we, who are to be evangelists, should examine ourselves as to our knowledge of the Gospel. An injunction of the Pastoral Epistles was specially appropriate to us today: Abide thou in the things that thou hast learned. . . . Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.' Re-learning the evangel, we should be ready to apply it to our own times . . . and this not only to adults but in the instruction of children.

Dr. Dimond also participated in a symposium on A Minister's Books. One by one most present referred to books which they had discovered for themselves to be useful. The range extended from Dixon's Gifford Lectures *The Human Situation* and Leonard Hodgson's Croall Lectures on *The Doctrine of the Trinity* to certain fresh numbers in the Penguin series. Dr. Dimond stated that the London Library, though it had lost 40,000 books during air raids, had still a fine collection of theological and patristic works. Whilst the library charged a fee of four guineas, it was possible for any minister who wished to use it for serious reading to apply through Dr. Workman to the Allan Trust and receive a grant of two and a half guineas, leaving a net amount payable of one and a half guineas. . . . In addition, Dr. Williams's Library, Gordon Square, London, is available on payment of postage for books borrowed. Also city and county librarians are able, under a zoning scheme, to get books from a central source for students. In conversation it was stated, however, that more is needed to meet the needs of ministers in remote places on wide country circuits, and welcome was given to the news that arising out of recommendations from the Methodist Rural Commission the Ministerial Training Committee had appointed a special sub-committee to consider practical steps that might be taken. Authoritative lists of reliable books may be issued periodically, if plans mature. There is in contemplation a scheme for lending books to ministers similar to that now in use for local preachers. In the discussion the point was made that over and above such methods, many would be glad if the purchase of expensive books could be made easier, as a good book purchased is better than the same book borrowed. It is quite evident that the whole subject is one in which there is keen interest, and further developments through the M.T.C. will be eagerly awaited.

A visit to the Usher Art Gallery under the skilled guidance of the Curator, Mr. F. J. Cooper, A.L.A., F.R.S.A., was an enjoyable feature of one afternoon. A Communion

Service on the last morning was conducted by the Chairman of the District. All local arrangements were in the capable hands of the Rev. R. B. Large, to whom and the speakers very cordial thanks were expressed.

* * * * *

A BROADCASTER'S PARAPHRASE OF PHILIPPIANS: Dr. S. C. Carpenter, the Dean of Exeter, in 1932 paraphrased the first chapter of Romans in his book *Supernatural Religion*. That came under the notice of Dr. James Welch, Director of Religious Broadcasting, who asked that something of the kind might be done during the early morning programme, 'Lift up your hearts'. Accordingly in October and November 1945 Dr. Carpenter provided for the radio a paraphrase of the Epistle to the Philip-
pians. It produced a fan mail and now is published at one shilling by the S.P.C.K. The method is much more expansive than is usual but in an Introduction Dr. Carpenter explains his reason in some detail. An example will best show the line taken. Here is i. 14 as it reads in the Revised Version:

most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

This becomes in paraphrase:

It is not only the soldiers who are being touched. I meet them one by one, but I have many other contacts with friends in Rome. Everywhere there are signs of spiritual life. The whole Church in this place is being quickened to new zeal. The Church in Rome not having had any apostolic founder, has been rather a scattered community, but it has rallied round me. I think I may say that most of them have grown in faith. My chains have bound them even faster to the Lord than ever. They have become more bold in making known the blessed revelation which the Lord God of our fathers has entrusted to us. You know we call it the Word of God. A word is intended to be spoken. A silent word is a contradiction in terms. Words live, and communicate their vitality to others. The Word of God was not given to be hidden in a napkin or buried in the ground. The church is a society for the propagation of the Word. And that is the lesson which our friends are learning. Or anyhow a great many of them.

At the end of the booklet are short Notes on selected passages and also Questions for group discussions. For a Bible class or study circle or for private use it will be found admirable.

AS OTHERS SEE US: *From My Corner Bed*, by Wilson Midgley (Chaterson, London) well deserves its commendation by the Radio Doctor as vivid, discerning, personal and above all, human. Two years in hospital with major operations — and all the time, by choice, in a public ward — this gives a patient a special right to be heard. And the marvel is that as we listen to him we find him saying that there is no place like a hospital for fun. He acknowledges graces and blessings received during his long sojourn there; comfort, security, incredible kindness, a fresh grasp of life, a deep care for humanity as such, tender loyalty between strangers and deep sounding of emotions ignored outside. Here is no hiding of the facts of pain but a new interpretation from within. A gentle humour plays across its pages.

Some two-thirds of the way through is a chapter on 'Religion in Hospital' headed by a couplet from Rudyard Kipling:

That under Thee we may possess
Man's strength to comfort men's distress

The writer tells of the ineffectiveness of the sermonettes he has heard. One, he says,

was surprising in its theme, namely, that the Romans in early Christian days treated the Jews kindly, not as the nasty Germans were doing! Another talk was based on a miracle of healing but as the padre drew a spiritual lesson, the performance was too much like standing before a thirsty man with a cup of water in hand and lecturing him on keeping chickens. Hymn singing in hospital was far more helpful. Both tough guys and superior folk loved that. It was something that all patients could do and do together, though each was confined to his bed and at a distance from his fellows.

He wonders if ministers are not making a mistake in trying to crowd in hospital services on Sunday, their busiest day, when the wards have already been flooded with visitors. He thinks a weekday would be much better with plenty of hymn singing and more than a five-minutes' talk.

But the most challenging comment is that so far as he has seen, parsons have nothing to say to men in hospital. They become social visitors, he affirms. As for even a hint of spiritual healing or a spot of prayer that does not seem to be in their line. They can preach a Gospel but they cannot talk it. . . . The whole chapter stirs much thought, and might well be discussed in any place where we, as ministers, foregather.

THE PARABLE OF THE SURLY OUTSIDER: That apparently is how we might rename the well-known parable of Matthew xxii. 1-14, if we follow the exposition in *The Groundwork of the Gospels*, by the Rev. R. O. P. Taylor (Blackwell, 7s. 6d.).

The Kingdom of God is in that parable likened to a social occasion when a king is seeking to entertain invited guests. Those who come, though drawn at the last moment from all quarters, are all befittingly attired — all except one. That one is marked off from all the rest by being clad in his ordinary everyday working garb. . . . This he has retained purposely. He wants to show that he is distinctive. The king asks him the reason but the man deliberately remains silent. He is a victim of his own inhibition, dominated by a gloomy mind to which the very sight of cheerfulness is an affront. Because of his surly attitude he is bound hand and foot and cast out into the outer darkness. Whilst inside the brilliantly lit festive room he had been an outsider in spirit. Now by the violent compulsion of others, the gulf that he had opened himself is widened so as to be impassable. He is now treated as what before he had prided himself on being — an outsider.

Paradoxically he is said to be in a state of wailing, i.e. crying in impotence and yet gnashing his teeth, i.e. raging with the full force of anger. He is weeping at his helplessness and yet is arrogant with malice. He indulges in intense self-pity coupled with brooding on a powerful revenge, which in his heart he knows he can never carry out.

Such is the line of thought put forward by Mr. Taylor in an arresting psychological study. There is much in human life that tallies with it. How easy it is for a soul even when within sound, week by week, of the Gospel, to be a rank outsider in spirit, to resent the hilarity of holiness, to put a distance between an unsundered, unbelieving life and the happy experience of the simple-hearted who by faith enter into the blessings of the Kingdom. How this estrangement can grow, till at length such a one feels driven by compulsion as if by invisible hands to become an absentee from the worshipping throng, and thereafter bitter and critical.

Happily that exclusiveness and exclusion need not continue. A parable does enough if it emphasizes one lesson — here the deadly peril of the spirit of the outsider. But the New Testament and the annals of grace remind us that an outsider may by divine redemption be reclaimed, the sulks changed to sweetness and the outsider become an insider.

W. E. FARNDAL

Recent Literature

The Mind and Heart of Love. By M. C. D'Arcy. (Faber and Faber. 15s.)

This book, with its sub-title 'A Study in *Eros* and *Agape*', is intended as a reply to the three volumes of *Agape* and *Eros*, by the Swedish theologian, Anders Nygren. By *Agape* Nygren means the New Testament idea of love as self-sacrificial service to others; by *Eros* he means the Greek philosophical idea of love as self-seeking desire for one's own 'good'. Both these ideas have greatly influenced Christian thought, and Nygren traces the history of their uneasy alliances and indecisive conflicts from the first century to the Reformation, when the idea of *Agape* was reasserted in its pristine purity by Luther. Father D'Arcy does not like this thesis — not unnaturally, in view of the place it assigns to Luther. He gives an account of it and jumps to conclusions from it which those unfamiliar with Nygren's work would be wise to receive with caution. It is not true, for instance, that Nygren's *Eros* covers 'all the forms of love which existed' in the Hellenistic world into which Christianity came. Nygren does not discuss how the Greeks loved, but a quite specific philosophical idea of love. Again, Nygren's rejection of *Eros* in favour of *Agape* in no way means that he 'disparages reason' — unless it be irrational to derive one's Christianity from the New Testament in preference to the Greeks. Father D'Arcy prefers the Bible and the Greeks — especially the Greeks — and thinks it irrational to disagree with him. Yet again, he alleges that Nygren's rejection of *Eros* means, not simply the repudiation of selfishness, but even of the human self. What Nygren contends, however, is that the human self can be preserved and perfected, as it has been created, not by any self-concern of its own, but only by the Divine *Agape*, the love of God, 'from whom and through whom and unto whom are all things'. As a retort to Nygren, *The Mind and Heart of Love* misses fire; but as an exposition of its author's own views about love and a good many other things, it makes delightful, if not particularly easy, reading. *Eros* and *Agape* are made to represent two 'loves', two principles that are to be found not only in human nature, but in universal nature, where there is a whole series of distinctions corresponding to them — egocentric and altruistic, *animus* and *anima*, intellect and will, masculine and feminine, essence and existence, self-regard and self-sacrifice. In expounding this fundamental duality of things, Father D'Arcy draws material from all kinds of sources, summarizing and criticizing the views of philosophers, psychologists, theologians, and poets, ancient and modern. It is all very fascinating, if not always entirely convincing. The main point, however, is that both *Eros* and *Agape* are essential elements in love, both of which can be either good or bad. *Eros* is bad when an excess of self-regard becomes selfishness; *Agape* is bad when an excessive impulse to self-sacrifice turns to the destruction of the self. The perfection of love consists in a due proportion and harmony between giving and taking, *Agape* and *Eros*. This perfection already exists only within the Godhead, and it becomes possible for man only through the love of God, the Divine *Agape*. In this *Agape*, as he describes it, Father D'Arcy believes that 'all that Nygren demanded is present'. 'God is all in all,' he says, 'and there is no trace of that kind of self-love which interferes with perfect love. But self is there, the self and the intellect, for it is God who loves them and gives them both increase.' If that is the conclusion of the whole matter, then it looks as though we might quite hopefully add 'Catholic and Protestant' to the list of cosmic dualities that will find themselves at one in the *Agape* of God. At all events, it is important that an eminent Roman Catholic should have conceded that Nygren has asked the right question, even though the answer is not quite to his taste.

PHILIP S. WATSON

Die Christliche Lehre von Gott. By Emil Brunner. (Zwingli-Verlag, Zürich. Fr. 16.50.)

Emil Brunner has won the gratitude and admiration of students of Theology in almost every land. He is an earnest Christian, a keen thinker, and an outstanding teacher. Pastors and theologians will therefore be glad to learn that he is now publishing the substance of his Lectures on Systematic Theology in the reasonable compass of three or four volumes. The first volume has just appeared. About one-third of the book deals with what are generally called *prolegomena*. Christian Theology is the Science of the Christian Revelation. It is for the Christian thinker to analyse and reflect on the Christian Revelation for the purpose of clarifying the truth, of instructing Christians, of translating the Message into modern terms, and of discerning and answering error. Brunner's thought is rooted in Holy Scripture though he does not regard the Bible (or the Creeds and Confessions of the Church) as infallible. They are fingers pointing to the truth. Our task, like that of those who composed them, is to look along the line of the finger and see the truth for ourselves. The uniqueness of the Christian Revelation is maintained, as would be expected. Throughout the book a state of war is declared against Philosophy, the Philosophy of Religion, and all such studies, not because they have no right to exist, but whenever they intrude into the sphere of Christian Theology. The Absolute of the Philosophers is not the God of the Bible. The Absolute is neutral and leaves us neutral. The God of the Bible is the Lord and He calls us to decision. The theme of this volume is 'The eternal ground of the divine Self-communication'. The major section deals with the Nature of God and His attributes. The starting point is not the Being of God, or any proof of His existence, but the Revelation of His Name, the Name of a Person, who of His Own gracious will enters into fellowship with men. Here is no '*cogito ergo sum*' or anything of the kind, but, 'God speaks to me, therefore I am'. This Revelation means that man's ego-circle is sprung open — 'No longer art thou the starting point of the movement and God the end, but God is the starting point and thou the end.' God's Name is only fully revealed in the Personal Presence of Jesus. None the less the Incarnate Son does not end or exhaust the mystery of Deity. Christ-monism is false because it fails to recognize the difference between God's love 'in Christ' and God's wrath 'out of Christ'. The latter is 'a consuming fire' before which nothing will finally prevail. That is the meaning of final judgement.

British readers will turn with particular interest to the chapter on the Holy Trinity. Brunner rightly maintains that this doctrine was not a part of the *kerugma* of the early Church. He does not reject the doctrine but maintains that it was formulated as a defence against error, and so it should remain. He is not a Modalist but he opposes all attempts to go behind the historical revelation into the realm of metaphysics. 'The Father and the Son are present in the Church through the Holy Spirit.' That is enough. The final section deals with the question of election. Brunner rejects both Double Predestination and Universalism as contrary to Scripture and as undermining the need for human decision. God wills eternally that those who believe shall be saved. Believers are the elect. Man is free to say 'yes' or 'no' to God. Many readers of this book will eagerly await the appearance of the succeeding volumes.

PERCY SCOTT

This is our Faith. By John Dow. (Religious Education Press. 10s. 6d.)

Dr. John Dow is Professor of New Testament Studies in Emmanuel College, Toronto. In this book he expounds the Statement of Faith approved by the General Council of the United Church of Canada in September 1940. By so doing he has rendered a valuable service not only to that Church but to all the Churches. The book is, indeed, an introduction to Christian theology and the treatment is at all times lively and relevant. Believing that in the Bible we have the record of

God's self-revelation, the writer approaches his theme as a Biblical theologian. At the head of every section he inserts Scripture references and the expositions which follow reveal religious insight and balanced scholarship. While his approach is Biblical, Dr. Dow makes it abundantly clear that Biblical theology is truly systematic. The different doctrines which are examined constitute a coherent whole since they are all related to the fact of the Incarnation — the Living Word which, in a phrase quoted by Dr. Dow, 'gives meaning to all the yesterdays, power to each passing moment and hope for the furthest tomorrow'. Preachers will find in this volume both guidance for thought and inspiration for expository preaching.

HAROLD ROBERTS

The Rediscovery of the Old Testament. By H. H. Rowley. (James Clarke. 10s. 6d.)

For more than a quarter of a century there has been in progress, both in this country and on the Continent, a significant tendency to alter and supplement many of the earlier findings of Biblical criticism. The development has taken place in two main ways. First, many of the positions confidently taken up by critics at the end of last century have had to be revised, and sometimes the revision has been in the direction of conclusions nearer to the 'traditionalist' views to which 'the higher critics' were commonly supposed to be impenitently hostile. Second, an increasing number of Biblical scholars have insisted on the theological unity of the Bible, and have criticized the work of their predecessors as having stopped short of theological exposition. Both developments are welcome, yet both have their dangers. It is too often assumed in some quarters that the abandonment of certain critical positions has involved the discredit of 'criticism' itself, whereas, in fact, the newer theories have been elaborated by a more skilful handling of the critical tools which were forged by an earlier generation of Biblical scholars. Again, the recognition of the importance of Biblical Theology has sometimes been accompanied by an unfortunate impatience with the preliminary disciplines of literary and historical criticism and the like. It is not the least merit of Professor Rowley's book that, although he seeks to demonstrate the theological and religious unity of the Old Testament, together with its distinctive message and its indissoluble relationship with the New Testament, he insists that the earlier critical work is the indispensable basis of any sound theological interpretation. The book begins with a discussion of the abiding value of the Old Testament, after which come two chapters dealing with some of the more important findings of Biblical archaeology. Many readers will be glad to find recent work in this field lucidly expounded and judiciously appraised. There follow chapters on 'The Meaning of History', 'The Growth of Monotheism', 'The Significance of Prophecy', 'The Rise of Judaism', 'The Revelation of God and its Corollaries', 'The Nature, Need and Destiny of Man', 'The Meaning of Worship', 'The Goal of History', 'The Fulfilment of the Old Testament in the New'. As readers of Professor Rowley's earlier works will expect, there is a vigorous and carefully reasoned exposition of the importance of the work of Moses at the beginning of the development, and a penetrating appreciation of the message of the Apocalyptists in its later stages. But all the main themes are handled with scholarly distinction and with balanced yet incisive judgement. There is no faddist eclecticism; the writer does not laud one part of the Old Testament at the expense of the rest. Law and Prophets, ritualist and visionary, are all interpreted for the modern reader with sympathetic religious insight. Many non-technical readers will be glad to find that the book is not cumbered with much documentation; but a comparison of the chapter on 'The Significance of Prophecy', for instance, with the author's article on the nature of prophecy in the *Harvard Theological Review*, vol. 38, will give some idea of the massive and meticulous erudition which lies behind nearly every paragraph. It is hardly possible

to praise too highly the way in which Professor Rowley combines profound learning with fascinating interest.

G. W. ANDERSON

Job: with Hebrew Text and English Translation. Commentary by Victor E. Reichert. (Soncino Press, Hindhead, Surrey. 10s. 6d.)

This is the fourth volume in the series entitled 'The Soncino Books of the Bible', the previous volumes being Psalms, Proverbs, and the Five Rolls. The books are well-printed, well-bound, and from the production point of view altogether admirable. Dr. Reichert is both the Rabbi of a Hebrew congregation and on the staff of the University of Cincinnati. He is fully aware of the needs of the ordinary reader and well equipped to deal with them. Like other volumes of the series this one contains in parallel columns the Hebrew Text (Bible Society *Letteris* edition) and the English translation of the Jewish Publication Society of America. No reader need be afraid that the Hebrew text will detract for him from the usefulness of the book. The lower half of each page contains the commentary. As this is designed for the ordinary reader, all literary problems connected with the book are left on one side. For them he is referred elsewhere. Where some mention of literary problems is unavoidable, the attitude is conservative. The Elihu speeches, for instance, are taken to be an integral part of the book, and the Poem on Wisdom in chapter twenty-eight is regarded as the highest of many high points in it. The commentary makes large use of the works of Peake and Davidson amongst Christian scholars and of Büttenweiser amongst modern Jewish scholars, but its chief interest from the Christian point of view is the use it makes of traditional Jewish commentators, in particular, of Rashi and Ibn Ezra. Within the limits imposed by the series the volume is both inspiring and helpful.

NORMAN H. SNAITH

The New Testament Letters. Prefaced and Paraphrased by J. W. C. Wand. (Oxford University Press. 7s. 6d.)

It has often been said that no translation, in the strict sense of the word, can bring out the full meaning of many of the Epistles. In three famous commentaries, Lightfoot led the way in effective paraphrase, and Sanday and Headlam did the same for Romans. Nairne's *Hebrews* in the *Cambridge Greek Testament* is a brilliant example of the same kind, and A. S. Way's *Letters of St. Paul and Hebrews* is a comprehensive attempt. Now Bishop Wand has carried out this method on a larger scale than any of his forerunners by supplying in a convenient form a paraphrase of all the Epistles in the New Testament. The Pauline letters, taken in their chronological order, come first, and then James, 1 Peter, Hebrews, Jude, 1, 2, 3 John and 2 Peter. A preface to each letter gives the editor's view regarding the date and authorship. The four letters contained in our 1 and 2 Corinthians are clearly indicated in the preface but the consequent rearrangement is not followed in the text. Paragraphs rather than chapters are set before us, though chapters are marked by Roman numerals. By a strange slip Galatians is divided into seven chapters. The work is well done, and is based upon a scholarly study of the Greek text. Some will think that the prefaces are unduly conservative, and in places one wonders whether the paraphrase is any clearer than the simple translation, and whether something is not lost in both beauty and force. For instance, Galatians vi. 14 appears in the guise, 'As far as I am concerned, the only thing I should ever want to boast about is precisely that cross of our Lord Jesus Christ, on which the world has been crucified to me and I to the world'. Poetical quotations from the Old Testament are given in the form of verse,

sometimes recalling the efforts of Tate and Brady if not of Sternhold and Hopkins. Thus Romans xi. 34-5 is rendered with startling originality—

The mind of God who yet hath known
Or tried to change His will?
Who dared to furnish Him supplies
And offer Him a bill?

The episcopal prose is more felicitous than these excursions into verse. Generally speaking the reader who is puzzled by the arguments of the apostolic writers will find that Dr. Wand has elucidated many perplexities. But after all it is the subject matter rather than the language that repels those who have little religious interest in the New Testament. The Bible student rather than the man in the street or the girl in the cinema is likely to profit by this competent paraphrase.

W. F. HOWARD

Die Biblischen Grundlagen des Christlichen Humanismus. By Jean Hering. (Zwingli-Verlag, Zürich. Fr. 3.2;0.)

In the same series as Eduard Schweizer's book, already referred to in the Notes and Discussions, there is published a brief discussion by Dr. Jean Hering of what he calls Christian Humanism. Humanism is used in a disconcertingly large number of meanings, from the all-sufficiency of man as against the irrelevance of God to the study of man as the noblest work of God. For Christian Theology Christ is the God-man, perfect God and perfect man. In theologians' attempts to elucidate this doctrine, so distressing to logical consistency and so clear to evangelical experience, they have swung backwards and forwards, emphasizing now Christ's divinity, now His humanity. To Dr. Hering such labour is beside the mark. He starts from Hebrews ii. 5 ff. and Psalm viii, and, by way of Genesis i. 26 and 1 Corinthians xv. 44 ff., he ends with Philippians ii. 6 ff., concluding that Christ, the heavenly man, is a pre-existent person, made in the image (or form) of God, as opposed to the earthly man, who fell by desiring 'to seize the prize of being on an equality with God', and whom the heavenly man redeemed, stooping to the deepest humiliation, and therefore raised to a universal lordship which before he did not possess. In Hering's general conception of the passage in Philippians, he follows Lohmeyer, regarding vv. 6-11 as a quotation, probably from a hymn translated from the Aramaic. In opposition to Lohmeyer and to most other exegetes, however, he interprets 'being on an equality with God', not as a 'prize' to be retained, but as a booty to be acquired, which, it must be admitted, fits better the Greek word actually used by St. Paul. One of the particular consequences of this general view, Hering finds, is that love to one's neighbour, as in Luke x, has its sanction in our devotion to the heavenly man. Here Hering refers to Nygren, but he is apparently unaware of Burnaby's *Amor Dei* or of other English literature on the subject. Maturer theological thought will at once suggest questions which Hering has not the space or the time or the patience to notice; and an index of scripture texts might have served to remind the reader of passages which the author leaves out as well as of those which he refers to. But the interpretation which he lays on those he does mention deserves more attention than it has generally received. We must not forget that the writers of the New Testament, in reconciling their Jewish monotheism with their Christian faith, were engaged in a struggle in which, though they did not always recognize it, their heart was leading their reason.

W. F. LOFTHOUSE

Second-Century Christianity. By Robert M. Grant. (S.P.C.K. 6s.)

Teachers of Church History are always eager to have anthologies of translated extracts from original documents which will encourage their students to turn aside from their text-books to the actual words and evidence of early Christians. In this 'Collection of Fragments' Professor Grant of Tennessee's aim is 'to link the N.T. period with the developed catholicism of the end of the second century'. For the most part, he leaves on one side the Apostolic Fathers, even though they overlap into the first couple of decades, as being well known and available, and he disregards the famous writings of the great Alexandrian and African writers who flourished in the last two decades of the century. His brief introduction treats of the general background and of the great variety to be found in what is commonly accepted as unity. 'Today we hear much of the two hundred sects in America; but even they do not possess the variety of thought on fundamental matters which characterized the Christianity of the second century.' This is certainly surprising. Much depends upon whom the Christians counted as being really 'of the Church'. Did they include Basilides, Valentinus, or the Marcionites? The extracts, heretical or orthodox, are grouped according to locality or subject-matter in six main divisions. The first and longest section is Egyptian, ranging from Basilides to Pantaenus; then come writings illustrative of Syrian and Asiatic Christianity. Two sections treat of Marcionite and Montanist activities, another of 'Romans and their Friends', and finally the editor gives a translation of 'Pseudo-Tertullian Against All Heresies', with his own brief annotations. Naturally we find here much that is already familiar in such selections as Gwatkin's — for instance, the Muratorian Fragment, the writings of Papias extracted from Eusebius, and the account of the Scillitan Martyrs. The usefulness of the anthology would have been increased if a full index of subjects and names had been added, and a better typographical distinction might have been made between the compiler's notes and the texts. But we do not know a handy book that includes so wide a range of the less well-known literature of the second century.

HAROLD S. DARBY

Icelandic Church Saga. By J. C. F. Hood. (S.P.C.K. 16s.)

Iceland lies between Europe and America, and the links with the latter, being largely determined by military considerations, are bound to strengthen in the future. But Iceland's spiritual affinities are still with Europe, though the political links have been recently weakened. Among these links we should not overlook the contacts with Britain. The early bishops of Iceland almost wholly came from Britain, though the conversion of Iceland to Christianity was chiefly due to Olaf Tryggvason, King of Norway (995-1000). Olaf himself had crowned his plundering of our coasts by becoming a Christian under St. Alphege and by pledging himself never to war against England. The difficult years between the nominal conversion of Iceland and its real acceptance of the faith are well set out by Dr. Hood in this learned work. He does full justice to the struggles and difficulties of the poverty-stricken and tempest-ridden Icelandic Church, with its long contests between bishops and chieftains. In the sixteenth century the island Church adopted the Lutheran faith, with, however, a marked tendency to Unitarianism. This change over was accompanied by the usual confiscation of many of the Church's slender resources. The long connexion with Norway was not altogether to the good. In 1784 the ancient hymns were 'purged' from 'difficult' doctrine, such as the Divinity of Christ and the Work of the Holy Spirit. The result was a hymn-book of marked Socinianism. In 1785 the two historic bishoprics were reduced to one, after an existence of nearly 800 years. In 1801 Reykjavik, up to that time a small village, was made into the cathedral city, for the old cathedral at Skálholt had been

destroyed by a series of gales. It is interesting to note that, as in the ancient East and in all medieval times, the day begins in the evening, the hour standardized in Iceland being six o'clock.

H. B. WORKMAN

The Nonconformity of Richard Baxter. By Irvonwy Morgan. (Epworth Press. 12s. 6d.)

'Richard, Richard, thou hast written books enough to load a cart. . . .' If Chief Justice Jeffreys had contented himself with saying that, Baxter's best friends would have been obliged to own the truth of the indictment. It is an outstanding merit of Dr. Morgan's valuable work that he has tackled a formidable cartload of seventeenth-century divinity and polemics with a definite purpose in mind, and refused to deviate a hair's-breadth from it. He has made no attempt to tell again a story already told supremely well by Dr. F. J. Powicke on Baxter. He used his time during the devastating air-raids of 1940-1 to sort out from the mass of Baxter's work the underlying principles on Church, Ministry, and Sacraments which the unwearied man held so tenaciously and set forth so voluminously. Dr. Morgan tells us that he did his work for the most part in an air-raid shelter, and one wonders how many of Baxter's 168 books, not to mention innumerable tracts, accompanied him into his underground fastness, but his volume proves plainly that he used his time and material to advantage. During the uneasy decade which preceded the outbreak of the Civil War, Archbishop Laud was busy at Lambeth utterly unaware that a young clergyman down in the Midlands was being compelled, by the policy forced upon the Church of England, to examine for himself those innovations in discipline which hurt his conscience. It is significant that in those earliest years of his ministry, though Baxter often used the Book of Common Prayer, he did not celebrate, nor baptize with the sign of the Cross, nor wear a surplice. None the less he was a conformist, and would have been content to remain one but for the Laudian exaltation of the episcopal office. This compelled him to consider in the light of New Testament teaching, and of the practice of the Early Church, what constituted a true episcopate. Not only was he a conformist — he was a wholehearted believer in discipline, but everything turned for him on the interpretation of that word, and the pressure of events, culminating after the Restoration in the triumph of those who repudiated his own conception of what Church discipline meant, made him, against all his own personal sympathies and inclinations, a Nonconformist. Indeed, the indefinite article is hopelessly inadequate — he was to friends and enemies alike, *the* Nonconformist. 'There is a Church form of God's own institution, and there is a superadded human polity or form. There are two sorts of Churches or Church forms of God's own institution. The first is the universal Church considered politically as headed by Jesus Christ; this is so as of Divine appointment, as that it is an article of our Creed . . . and secondly there is another, subordinate Church form of Christ's institution; that is, particular churches, consisting of pastors and people conjoined for personal communion in God's worship.' All this, and what followed from it, was anathema to the 'Prelatists' who succeeded all too well in frustrating Baxter's untiring effort to reach an accommodation that did violence to no man's conscience, but gave room within the ambit of one comprehensive fellowship for a variety of opinion on what Baxter regarded as 'Things indifferent'. Wisely, Dr. Morgan lets Richard Baxter speak for himself, seeking rather to control his copious flow of discourse than to paraphrase him. The result is an altogether admirable book which is much more than a study of a bygone period. The closing chapter, 'Some Aspects of Reunion Reconsidered', confirms an impression which grows steadily upon the reader as the book proceeds, that the questions which grieved the saint of Kidderminster are with us yet, and we are better equipped for answering them after its perusal.

WILFRID L. HANNAM

Christian History in the Making. By J. McLeod Campbell (Publications Board of the Church Assembly. 10s. 6d.; cloth, 15s. 6d.)

This book, the history of the development of the Church of England into the Anglican Communion, is perhaps the most striking instance of a change which has become general in the last one hundred and fifty years. As a result of the Reformation in this country the Church was narrowed down to fit the setting of the nation and became 'The Church of England'. The supra-national character of the Church, largely because this had been expressed through the Papacy, was lost. For instance, the lack of any overseas bishopric till the consecration of Seabury for America in 1784, had much to do with the Methodist separation there. In England it was largely due to the narrowness of spirit of which this was one outward sign. But the Church of England, by following its people overseas, and by joining in the wider work of the Missionary Awakening, has taken to itself again that universality which is of the Church's very nature, and so has become a worthier expression of its life. It should not be overlooked, however, that, while this is true of the national Church, there has been a corresponding change in communions whose origin was reaction against the national connexion. The 'gathered Church' — separated from society, not central in it — was among the first to venture forth into the world. It too has escaped from its first narrowness and become part of a fellowship which is oecumenical. With all of us, whatever our denomination, one of the greatest needs is that we should overtake all the enterprises to which we have become committed by the Missionary Movement of the last one and a half centuries. A worthier expression of the Church demands of all of us a greater Churchmanship. Canon McLeod Campbell brings this home. Some of us know how much he contributed as a member of the Archbishops' Commission on *Training for the Ministry* to a suggested revision of the teaching of Church History to theological students. The Commission, recommending 'a place in Honours Schools' and 'a professorship of missionary history' in the universities, adds, 'The subject of Church History should aim at bringing into clear light the growth of the Christian community throughout the world as a subject relevant at every turn to the present concerns of the world-wide Church.' If Canon Campbell could be spared from Church House, how well he would fill such a Chair! His book is an example of the *relevant* presentation of Church History. He is a missionary administrator (Secretary to the Missionary Council of the Church Assembly) and he sees and opens up questions of policy. Except in the Presbyterian and Methodist Churches, all missionary work has been done by voluntary societies. For us, happily, from the outset it has been the foreign department of the Church. Canon Campbell asks whether the extra-ecclesiastical societies which 'hold between them the title-deeds of all the Anglican Churches throughout the world', will not have to be superseded by the direct responsibility of the Church itself. This is the kind of book which prepares for Lambeth 1948. There are a few misprints. One ('war follows upon war' for 'wave follows upon wave' — p. 31) spoils a quotation from H. A. L. Fisher. On page 55 the pioneer of our own Missions is called Cole instead of Coke. Can it be that the Canon thinks that so great a Methodist could not have had any of his gas extracted?

JOHN FOSTER

Mankind, Nation and Individual, From a Linguistic Point of View. By Otto Jespersen (Allen and Unwin. 8s. 6d.)

This book's rather awkward title, while it accurately describes its scope, quite fails to suggest the very delightful character of the last volume, presumably that we shall have from the great Scandinavian philologist, who died at an advanced age some three years ago. Dane though he was, it was English that this great author

ity on language studied most of all, and in it his authority stood highest. With all his learning Jespersen always wrote in a readable and attractive way. This volume is an outstanding example of this particular gift. It is as interesting as a novel, and the ordinary reader who is not a linguist can read it with pleasure, if he has any interest in words. At the same time there is a great deal here that the professed student of philology cannot afford to miss. Where everything is interesting and important it is difficult to select what is most so. But the chapters which deal with the relation between the standard language, on the one side, and dialects and slang, on the other, are perhaps the most illuminating. And the passages which illustrate the way that dialects originate and are diffused are the most fascinating of all. The influence of geographical features, like mountains, rivers, and forests, is shown in many striking examples. Rivers, for instance, if they are broad and difficult to cross, often become the frontiers between different dialects. On the other hand, if they are navigable rivers, and carry a good deal of commerce, they are often the means by which a dialect is diffused, up and down the line of the stream. Forests, again, often dense and almost impassable of old, frequently make a barrier between widely different forms of speech, as in Holstein, where German and Danish are separated by what was once a broad belt of woodland. Here, in short, is both a very delightful book and a very important contribution to linguistic science.

HENRY BETT

The Dynamics of Culture Change: An Inquiry into Race Relations in Africa. By Bronislaw Malinowski. Edited by Phyllis M. Kaberry. (Yale University Press, via Oxford Press. 16s. 6d.)

Professor Malinowski was a pioneer in the science of applied anthropology. His gospel is set down on page 4 of this book — 'Research in order to be of use must be inspired by courage and purpose. It must be briefed by that constructive statesmanship and wise foresight which establish the relevant issues and have the courage to apply the necessary remedies.' It is hardly necessary to add that he practised what he preached. His method was to set down in a series of synoptic charts the principles by which the field worker is to be guided, each chart being designed for the particular subject under examination. In this way the investigator sees clearly the whole of the field to be covered by his study. Malinowski was a great teacher, and it is no wonder that, as his editor says: 'His seminars at the London School of Economics were unique, not only because they were attended by administrative officials, missionaries, and specialists in anthropology and allied subjects, but also because he had his own particular method of instruction.' He left behind him a collection of printed articles and typescripts, 'résumés of seminar discussions, synopses, preliminary drafts, charts, and pencilled notes'. These have been welded together with rare skill and understanding in the present volume. Its purpose is to state the principles upon which the study of culture change is to be conducted. By means of these principles a growing number of field workers in Africa and elsewhere are building up a body of vitally important knowledge and criticism.

With some criticism of missionaries and their work Malinowski combined a genuine appreciation and an acknowledgement of the difficulties with which they have to contend. 'The missionary is the master educator; the master builder of the new African morality; the leader in the appreciation by the African of all that is finest in Western culture.' Malinowski maintained that in spite of great and lasting benefits which the coming of the European has brought to Africa, yet because full privileges are withheld, the result is frustration and disappointment for European as well as for African. With regard to the latter he writes: 'No human being can completely adopt a set of religious attitudes and values, unless he be allowed to be a

full member of a religious congregation, without the spiritual colour bar running athwart. No man follows a system of laws willingly and with full consent unless he can see and approve the principles of justice underlying them, and unless he enjoys the privileges inherent in the obligations. And it is equally impossible to become fully associated with an economic system in which most of the burdens are placed on one section alone and most privileges are withheld.' Now that Malinowski has gone, we cannot be too grateful that in this book his principles have been set down so clearly and illustrated as well. There is an excellent index.

KENNETH H. CROSBY

Primitive Marriage and European Law. By D. W. T. Shropshire. (S.P.C.K. 12s. 6d.)

The bibliography of South Africa already includes well over 2,000 books. Many of these deal with the problems of inter-racial contacts. A further signal service to the better understanding of Bantu-European relations has been rendered by Dr. Shropshire in this 'South African Investigation'. It is in line with such other leading Bantu anthropological and sociological studies as those by Junod, Willoughby, Molema, and Brookes. It provides a much-needed survey and study of Bantu marital relationships and, what is perhaps its outstanding service, it relates these to European life and law. The superficial observer of South African life is prone to forget the difference made by Bantu contacts with the white race on the lives and character of both peoples. From the earliest Christian contact with the Africans the social-tribal life of the Bantu has been profoundly influenced by the Christian ethos. This new study shows the family as the basic structure of Bantu tribal life under heathen customs, with its specialized provisions for the father's right 'to arrange' the marriage of youth and maiden, the essential *lobolo* — one of the most discussed matters affecting Christian marriage among the Bantus —, the care of children and the differentiated responsibility for them when a marriage breaks down. Churches and individual missionaries have differed as to whether it is wiser for Christian Africans to abandon *lobolo* altogether or to subliminate it. The old *Native Code* required the prospective bridegroom to 'pass over' (some say pay) to the bride's father from three up to ten head of cattle for his daughter. (In the case of a great Chief taking a *chief* wife a hundred cattle would have to be provided by the tribe, especially if he were to marry a daughter of another paramount Chief.) In reality the cattle do not buy the wife. *Lobolo*, as the author well says, is 'social and spiritual in essence'. It is a protection for the Bantu woman. Modern Bantus are beginning to 'pass' money instead of cattle, and even among some African Christians *lobolo* persists as a proper requirement even though some Churches condemn it. Dr. Shropshire's discussion of it is sane and sound. So also is his treatment of Bantu polygamy — and now, under European law, bigamy, and kindred subjects. As long ago as 1881-2 it was found that the African's mind looked at *lobolo* and polygamy very differently from the white man's. Such social customs cannot be changed by a stroke of the legal pen. Perhaps it is true, particularly of the African, that it is easier to get the devil out of his heart than his grandfather out of his bones. The creation of an adequate *Native Marriage Act* will tax the wisdom of modern Christian law-givers. Dr. Shropshire, again, shows the appalling evils of the disintegration of Bantu family life through Africans leaving their rural surroundings for work and life in European areas. Yet the Bantu *ethos* has much in it that can be incorporated into the Christian social structure. The evolution of ideal family life and social conduct for the African, as for that of any other people, will be a long process. Conversion may be, as it often is, sudden and complete, but the adjustment of life to the Christian *ethos*, both for the individual, the home, and the tribe, will be gradual if it is to be permanent. Three things remain to be said. First, the book shows clearly that Bantu family life is

distinctive. It provides for parental responsibility, filial obligation, and the duty of family elders, who often exercise their influence very wisely. The Bantu loves his home, and the home is the child's sanctuary. 'No European law that cuts the roots of Bantu society should ever be imposed without consultation with the African people.' Secondly, the author is to be commended for adopting the more pedestrian way of approach to his great task. He has ranged the country and won his special documentation from many personal sources by his sympathetic touch. Thirdly, he has put all students of African anthropology and sociology in his debt by his competent, humane, and discriminating treatment of a vital subject.

ALLEN LEA

British Rule in Burma, 1824-1924. By G. E. Harvey. (Faber & Faber, 10s. 6d.)

In Asia, Burma was one of the key points in the recent war. People who could scarcely have found it on the map and knew no more of it (and how little and misleading that was!) than Kipling's jingling song, 'On the Road to Mandalay', suddenly found themselves with relatives there and wondered where it was and how they could learn something about it. Mr. G. E. Harvey has set himself to correct this widespread ignorance in a book packed with information but not in the least like a directory or a gazetteer. On the contrary, it is written with a kind of scholarly colloquialism that makes it more than usually interesting. Reference is made to the expanding mixture of races that comprise the population; a sketch is given of their history from the earliest reliable date in the ninth century; all the main elements in the life of the country — administration, the courts of justice, health, education, trade, agriculture, etc. — are covered. The section on Buddhism is particularly valuable, showing as it does the great power that this religion has exercised, not by any means invariably for good. But we wish that writers would not speak of the Buddhist 'Church'. A Church, by dictionary, precedent, and long custom, is a Christian institution, and it is a mistake that tends to confusion to apply the term to non-Christian organizations. Burma's development from its position as a province 'governed by post from India till 1862', when it was given a Governor, a Legislative Council being added in 1897, has been rapid since the creation of the first parliament in 1926 and the separation from India in 1937. As in some other countries, self-determination has rather gone to the heads of the Burmese, and the corruption which, as is pointed out, has for so long been a feature of Burmese life has not ceased with the coming of self-government. Nor has 'nationalism' as yet had a creditable record, in view of the disorder of 1938-9, with the slaughter and spoliation of Indian members of the population, and with strikes and unrest, often fomented by Buddhist monks. We gather that Mr. Harvey looks upon the future of Burma with hope tempered by apprehension, and with his experience he is probably right. The relation of the new Government of Burma towards the Christian Church and its Missions, especially in the realm of education where the Church has played so great a part, is outside his subject, but it has much significance for Burma as well as for the Church. Mr. Harvey has packed into a hundred pages a story that is very readable and accurate, and his book is a very useful addition to the literature on Burma.

W. J. NOBLE

God's Will for Church and Nation, the Reports of the Commission of the Church of Scotland on the Interpretation of God's Will in the Present Crisis. (S.C.M. 7s. 6d.)

In 1940, in the hour of national peril, the General Assembly of the Church of

Scotland appointed the Commission named above. Its labours resulted in the presentation of five reports to the Assembly, of which three published by the S.C.M. gained deserved publicity. These were: *God's Will in our Time*, *The Church faces the Future*, and *Home, Community and Church*. Though large editions were printed, the demand was greater than the supply, and the editions were exhausted. This has led to the publication of the present volume, containing those parts of all the Reports which are most likely to be of continued interest. One may think the terms of reference of the Commission — the interpretation of God's Will in the Present Crisis — somewhat pretentious, until he notes the conviction which sustained the enterprise — that 'God is speaking to mankind in the solemnizing and chastening events and experiences of our time'. 'It is faith's privilege', says the Report of 1942, 'to face the present crisis, not only in reverent humility, but at the same time with eager hope and expectation.' The Table of Contents names the issues surveyed in this volume — the Presentation of the Christian Faith to the World of Today, the Church's Concern for the Civil Order, Social and Industrial Life, The Nature and Mission of the Church, Marriage and the Family, and a second treatment of Social and Industrial Life. The reports are produced with that gravity which one associates with the Church of Scotland. They may be compared with the fruit of Methodism's corporate thinking, for Methodism also has produced its *Doctrine of the Church*, its *Mission and Message of Methodism*, and its seven *Conference Declarations on Social Questions*. The Methodist productions were the work of different groups, not of one as in the Church of Scotland Reports, and the *ethos* of the two Communions is different. Hence the Scottish emphasis is on the Divine Will as we can discern it, the Methodist emphasis on the mind of Christ and the Christian view of things. Yet in the end there is much in common in the thinking of the two Communions along with much that is strikingly different. It will be good for Methodists to read the judgements of the Church of Scotland, as we hope Presbyterians would find something worth while in the findings of the Methodist Church.

E. C. URWIN

Social Evils the Army has Challenged. By S. C. Gauntlett. (Salvationist Publishing House. 1s. 6d.)

How to Help People. By Sam Shoemaker. (Pathfinder Press. 1s. 6d.)

The Purpose of the Family. By J. C. Spence. (National Children's Home, Harpenden. 2s. 6d.)

When I opened Mr. Gauntlett's book I expected to find no more than a factual account of the Salvation Army's well-known social work in England. To my surprise it is an engrossing story of many forms of social service in many countries. The work done on behalf of prostitutes, of the sweated worker, of the destitute and the unemployed, is here set down with economy of words but with great impressiveness. Again, how many outside the Army know of its heroic labours on behalf of the Criminal Tribes in India, the 'licensed girls' in Japan, and the dread French Convict settlements in Guiana? Just tribute is paid to William Booth's epoch-making book, *In Darkest England and the Way Out*, and both his schemes and those of his son, Bramwell Booth, are indicated sufficiently to show their greatness as social reformers. This book is a short but eloquent tribute to the magnificent social work which the Salvation Army — the one international army — is doing in so many parts of the world.

Sam Shoemaker is a well-known Minister in the Protestant Episcopal Church of the U.S.A., and he has had remarkable success in religious 'case work'. His book gives helpful Christian counsel drawn from his experience in dealing with people's religious problems. It is written in a chatty style, and whilst it makes no claim to learning, it covers a wide area of Christian theory and practice in its own friendly and un-

pretentious way. The author is a convinced evangelical whose pastoral solicitude is manifest through all these pages.

Professor J. G. Spence holds the Chair of Child Health in the University of Durham, and his book is the 1946 Convocation Lecturer of the National Children's Home. He writes as an advocate of large families (five or six as a desired norm), as one who watches suspiciously the increasing intervention of the State in family life and education, and as one who regards the family and not the individual as the unit in human society. He does not write from a specifically Christian standpoint, and under his recommendation to Sunday Schools to make 'an enlightened study' of specific child problems he betrays some lack of knowledge both of their purpose and working. But his book ought to be in the hands of parents as well as child workers. For he not only describes the stages in a child's growth with specialized understanding, but he loves the 'little ones'. His book makes the reader feel how great and absorbing and rewarding a task it is to care for and nurture children, and, in particular, how incomparable a vocation there is in parenthood. Incidentally, one is glad to note the emphasis on the continuing importance of the father for the help of the mother and the development of the child. This book is small in size but rich in quality.

MALDWYN EDWARDS

Christian Education Handbooks. Intermediate Course, Third Year. (Religious Education Press. 4s. 6d.)

Will the Sunday School survive, or, with the advent of the scripture specialist in the day-schools, will it have fulfilled its function and quietly withdraw from the scene, satisfied to leave the work it has hitherto been struggling to do in the more capable hands of the qualified and trained day-school teacher? It has been obvious for some time that unless the Sunday Schools could master the techniques of modern education they would suffer severely by comparison with the day-schools, especially in the minds of scholars in the Intermediate Department. Is there any hope that Sunday Schools will meet the challenge? This book helps to supply an answer to the question, for it not only shows that modern techniques can be successfully applied to Sunday School work but also suggests convincingly that the Sunday School still has a distinctive function to perform. From the technical point of view the book's great merit is that it helps the teacher to get away from mere teaching and to share in the purposeful activity of the children. Under each week suggestions are made for practical work, group work, exhibitions, dramatic readings (given in full), or music. The link with life today is maintained throughout by 'modern parables' — true stories about Christian men and women mostly of the nineteenth and twentieth centuries, including members of the Amsterdam Conference of 1939. The problem of individual freedom is posed by an imaginary conversation between two British soldiers in occupied Germany. The Sunday School is conceived throughout as an integral part of the local church, and adult members are encouraged to take an interest in what is going on there. Members of the church choir are expected to contribute to the music, and the results of investigations undertaken in the course of the children's work are reported to a Church Meeting. In this conception of the 'Family Church' we see the true function of the Sunday School of the future. No day-school teaching, however good, can replace the experience of life in the Christian Family. This is a book of the right kind.

H. J. PRICKETT

The Altar of Youth. By T. G. Dunning. (Religious Education Press. 3s. 6d.)

This book, by the Director of the Baptist Union Young People's Department, will

be helpful to all who lead young people in worship, especially if they are dealing with youth having little acquaintance with religion. The introduction contains much wise guidance from one of long experience in such work. Dr. Dunning writes: 'We have insisted, and rightly so, that all religious instruction should be graded according to the scholar's mental capacity. No less imperative is it that all religious devotions should be graded according to the worshippers' spiritual experience.' The book is an application of this principle. Under each subject there come first quotations from people both of the past and present — for instance, from Shakespeare, Madame Chiang Kai-shek, and an R.A.F. pilot — which show the relevance of the theme and start where youth is today. There follows 'What the Bible says', and finally there is a discussion of our response to God in prayer, petition, and dedication. The subjects dealt with include the Approach to Worship; Ourselves as we are and should be; the World; God as Father, in Jesus, as Spirit, and as known in the Church; and the Horizon called death. When the method has been grasped leaders will be able to apply it to other themes, thus building up their own prayer book. This useful book has a dignity that saves it from the *gaucheries* not uncommon in modern devotional guides for youth.

J. K. WHITEHEAD

Questions and Answers. By Frank Ballard, edited by Crete Gray. (Lutterworth Press. 4s. 6d.)

When I attained the dignity of 'The Young Men's Class' in the Sunday School at home, I used often to hear the opinions of Robert Blatchford quoted by those desirous of tripping the leader. The years have passed, and Robert Blatchford 'dates' noticeably now. Here are some of the questions his teaching raised, with the answers of Dr. Frank Ballard, one of the best known Methodist ministers of the time. One picks up such a book with the assumption that it will show itself outmoded — and, in the main, the assumption is wrong! A great deal of what Ballard wrote at the time has stood well the passage of the years. Only the Christological section of the book could be called out of date, for there is not now so much need to justify the use of St. John's Gospel alongside the Synoptics. Whether the book meets an urgent need is another matter. My own opinion is that the centre of interest in Religious Questions has shifted, and that the ordinary man is neither excited by nor interested in the issues Blatchford took up so forcefully. Dr. Ballard answers him faithfully, but his are not the questions the Christian Commando meets today in the factory canteen. Nor (one says it affectionately) is this the way Dr. Ballard or his fellow ministers would have handled the answers in this generation. These earlier answers are too argumentative. They lack pastoral quality. They are vigorous enough to quash all the critic's objections to the Christian Faith — but they would not be likely to win him to discipleship. For the cut and thrust of the Blatchford controversies they were excellent — but outside that context they may strike a modern reader as abrupt and hard. But there is no doubt of their ability.

WILFRED WADE

Michael Verran of Callington and Thomas Carlyle. By Isaac Foot. (Epworth Press. 5s.)

Until the Rt. Hon. Isaac Foot wrote this short essay, Michael Verran was almost unknown to the present generation. He was a Cornish miner who, in August 1842, risked his own life in a mine explosion to save his fellow-workers. He was a Methodist of the Bible Christian tradition and his religious faith sustained him through the moments of ordeal. The story got into the newspapers and thus reached the ear of Thomas Carlyle. Carlyle always honoured a strong man and he was not slow to recognize the immense strength of character implied by Verran's courage. He wrote

at once to John Sterling, his friend and fellow man-of-letters, suggesting that with the help of their acquaintance, Caroline Fox, the Falmouth Quakeress, something should be done for Verran. With the assistance of these friends a fund was raised and Verran wisely used it to secure the rudiments of education. As a result he was able to set up in business as a dairyman and prospered considerably. Incidentally, the story led Carlyle to form better opinions of Methodism as a religious system than those which he had held earlier. The story of Verran, well told by Mr. Foot, deserves to be widely known as an example of heroism due to a strength of character born of religious faith. But it also casts a sidelight upon three prominent Victorian characters. Carlyle certainly appears in a better light than readers of Froude's biography might expect. The Carlyle who befriended Verran is the earlier Carlyle, unaffected by the later developments of a none-too-happy life. When he came to write the life of John Sterling, he included a reference to the story of Verran, so deeply impressed was he by the latter's simple act of heroism. Mr. Foot asks concerning its effect upon Sterling. It is difficult to give an answer to the question, for by this time Sterling was no longer in Holy Orders. The ex-clergyman became a pantheist and there is no evidence that he ever abandoned this unorthodox position. At his death he left instructions entrusting the upbringing of his children to Professor Newman, brother of the Cardinal, who was as unorthodox as Sterling himself. Caroline Fox's *Journal* is a source-book for all students of Victorianism. Here is a further sidelight upon her activities. So, too, it is of interest to find that John Stuart Mill was deeply impressed by Verran's story. Mr. Foot's essay is a book to read and to keep. Its appeal is not merely Cornish or Methodist. We are glad that amid his heavy civic duties he has found time to write this charming little book.

F. H. AMPHLETT MICKLEWRIGHT

From My New Shelf

BY C. RYDER SMITH

An Introduction to the Bible. By Stanley Cook (Pelican Books. 9d.)

Back to the Bible. By Cuthbert Lattey. (Burns, Oates. 5s.)

The writers of these two books are both experts in Biblical studies; they both believe, in effect, that it is true to say 'No Bible, no Christianity'. Here their agreement ends, or almost so. Professor Cook is an exponent of the findings of so-called Higher Critics as they are formulated today. Father Lattey agrees with Protestant Fundamentalists on all the main points, though, of course, he adds an infallible authority to an infallible book — an authority, that is, which can decide finally on any Biblical problem whenever it chooses. Professor Cook, on the other hand, has a chapter on 'Some Fundamental Problems' which so far baffle the exponents of the methods of historical and literary criticism. It goes without saying that, while both writers are on the whole representative of their several schools, there are points where each takes his own individual decision.

Professor Cook does not confine himself to 'Introduction' in the technical meaning of the word. He has, for instance, a chapter on 'Other Bibles' in which he synthesizes the canons of the great non-Christian religions. No doubt it is for reasons of space that he leaves his readers, for the most part, to compare their teaching with that of the Bible, though one would have expected a little more on the pantheism of Hinduism. He does not confine himself to either of the usual Christian canons, but uses Jewish books that illustrate the period 'between the Testaments'. This brings us to the chief

characteristic of his method. He has a chapter that deals almost exclusively with 'The Ideas of the Bible'. Here he takes ideas that began to develop in the Old Testament and traces them to their fulfilment in the New. It is here that the chief of Professor Cook's individual opinions appears. Not all scholars would agree that the Exile and the movement begun by Jesus can be equated, or that in the great crisis that is now upon us there may be a third movement of equal import. In other words, many would say more than Professor Cook does to do justice to the uniqueness of Christ. He says that 'the conception of Christ (is) the ultimate unifying principle of reason, order and truth' — but is this the chief thing that the New Testament has to say about Him? Professor Cook's main account of Christ comes under the 'idea' of the 'Kingdom of God'. He can compare John iii. 16 with 2 Esdras v. 33, without pointing out clearly that the first passage solves the problem of 'the love of God' that bewildered poor Esdras. He has a chapter on 'Jerusalem' (which does not always keep close to its subject) where many scholars would have had one on 'Jesus Christ'. There are two valuable chapters on 'Understanding and Teaching the Bible' — not less valuable because they deal with *prolegomena* rather than rules. Of course there is evidence on every page of Professor Cook's mastery of his subject. Sometimes he pours out fact after fact after fact with a facility that leaves one gasping. His knowledge of the great mass of evidence is almost universal and almost inerrant. What, however, is meant by the statement that the term *ecclesia* means literally 'the Lord's' (p. 126)? One can only regret that this book, otherwise so able and adequate, fails to show how Jesus Christ dominates the New Testament and that its writers claim that He 'made all things new'. Even those who disagree cannot deny that this is what the New Testament says.

While Professor Cook describes the results of the labours of the experts in Higher Criticism, Father Lattey argues against them. He leaves a reader some 'elbow room' — allowing for instance, that there is no need to uphold 'verbal inspiration', that Jonah may be allegory, and that probably the writer of the First Gospel gathered much of the teaching of Jesus into a few great discourses — but he holds that Moses wrote the Pentateuch and the Son of Zebedee the Fourth Gospel and Paul the Epistle to the Hebrews and so on. In more than one place, in order to uphold the inerrancy of the Bible, he illustrates the Roman Catholic doctrine of 'compenetration'. Under this God may add a deeper meaning to the literal one. For instance, if I understand him aright, Father Lattey thinks that it is possible that when Jacob said to Isaac 'I am Esau thy first-born', God's deeper meaning may have been 'I am a son of thine who was born to "supplant" Esau and himself become first-born'. As the book is meant primarily for non-Roman readers, the nature and functions of the Papal 'Biblical Commission' might have been explained. Apparently it is authoritative without being infallible. Whether this book wins over many to Fundamentalism or not, it is a good thing to have an exposition of it by so widely read an expert. It is also an advantage to have so fine an example of the way that Rome takes with her scholars. A tethered man has liberty within the radius of his tether, and Father Lattey finds such a degree of liberty enough. When he passes from his introductory chapters to the Biblical books, he confines himself almost entirely to the Pentateuch, the Gospels (with Acts), and Paul, but in this small book he deals with his subject sufficiently to make his whole position clear. (On page 117 should not 'simple men' read 'the simplicity of the men'?) One could write much on Father Lattey's references to miracles. He is right in saying that there are writers who tacitly take it for granted that 'miracles do not happen', but must it be 'all or none'? This is no merely academic book; there is passion behind it. Father Lattey believes that, whether its exponents know it or not, the Higher Criticism must inevitably lead in the end to the abandonment of the Christian faith. But is there not a middle way?

The Theology of Confirmation in Relation of Baptism. By Gregory Dix. (Dacre Press .2s.)

This booklet, which contains a lecture given at Oxford, is far more important than its length suggests. Dom Gregory Dix is a master of the history of liturgy, and he finds room enough to trace in sufficient detail from the time of Hippolytus onward the story of what is now called 'Confirmation' in the Western Church. He shows that at the end of the second century Baptism and 'Chrism' were part and parcel of one rite, that it was the Chrism that was reserved for the bishop, and that, while Baptism typified the way in which the convert shared in the Death and Resurrection of Christ, the Church believed that the Spirit was conveyed through the Chrism. The word used for this was 'Seal' (*sphragis*). The rite contemplated adult Baptism. The Dom does not say much of the ways in which the Eastern Church varied from this practice as time went on; but he shows that in the West, as infant baptism came to prevail, the second part of the rite, now first called 'Confirmation', was delayed till the child reached something like 'years of discretion'. As the gift of the Spirit was now connected with Baptism, this left Confirmation without any adequate theology. Indeed, no more could be said than that through it there was an 'augmentation' of the gift of the Spirit. Here all the Churches that have retained the rite of Confirmation are heirs of medieval practice, however much they may have modified it. On this subject it is not likely that the Dom's findings will be seriously challenged. All this, of course, means that the Sacerdotalist account of Baptism needs fresh consideration. The Dom, indeed, suggests that, while the practice of infant baptism may be retained, it should be reckoned 'abnormal' — a strange suggestion. But the Dom will have nothing to do with a ritual that does not base on a true theology, and he has no lack of courage.

Along with the discussion of the history of 'Confirmation' since Hippolytus there are many references to the beliefs of the Church before that time. Here, of course, there is not much reliable evidence from liturgy, but the Dom believes that Hippolytus gives good guidance. In particular, he believes that the practice that that Father describes goes back to New Testament times, and he makes the far-reaching suggestion that in the New Testament 'Baptism' always means 'Baptism with the Spirit', not 'Baptism with water'. Here he has difficulties, of course, especially with the story of the Ethiopian eunuch. It does not fall within the scope of his lecture to discuss with any fullness the New Testament evidence, but here his findings are not at all likely to go unchallenged. There are also some reflections on the scope and value of the work of the recent Committees of the two Convocations on *Confirmation Today*. It will be evident that the Free Churches need not be dismayed by this lecture. On the other hand, they may find some support for their convictions, even though they do not accept the lecturer's belief in the transmission of Grace. At first sight the advantage here falls to the Baptists, but on further thought Free Church advocates of Infant Baptism need have no fears. The Dom's lecture leaves the way open, for instance, for the belief that Baptism denotes that Christ died and rose again for every child, that it is the 'sign' that the Spirit is given to every child born into the world, yet that Church membership is not complete until the child is old enough to accept Christ as his own Saviour and Lord.

The Holy Spirit in Puritan Faith and Practice. By G. F. Nuttall. (Blackwell. 15s.)

It has sometimes been alleged that the Free Churches, like the Decalogue and the Petaltallers, abound in negation. People have pointed to their names — 'Dissenters', 'Nonconformists', 'Puritan' — adding 'Protestant' in its modern sense. Yet all the while these churches have held a positive doctrine, based upon a fundamental experience, a doctrine of the Spirit. Like the New Testament Christians, the Puritans knew, past argument or denial, that the Holy Spirit had been given them, and they set

themselves to enunciate the doctrine that this experience implies. All the controversies that vex English Christianity run back to one question — Does God give the Holy Spirit to men through a distinct and priestly 'order', or does He give the Spirit direct to every Christian who 'asks Him'? If the answer is 'He does both', another question arises — Is the first kind of gift rightly called 'priestly'; has it any fundamental *differentia*? The English Puritans had no leader of the calibre of Luther or Calvin or Wesley. In consequence every man interpreted the common experience as seemed right in his own eyes. As time went on there were indeed eminent teachers — as Sibbes and John Owen and Morgan Llwyd and, most of all, Baxter — but none of these dominated the whole movement. Hosts of lesser men poured out their own opinions in a spate of pamphlets. The evidence is multitudinous and confusing. It is a classic example of variety in the interpretation of a common experience. Dr. Nuttall seems to have mastered the whole mass of material. Few books are 'documented' as this one is. Quotations abound from the many writings of many men who have sunk into the obscurity of history. Dr. Nuttall, until he reaches his 'Critical Conclusion', rightly allows all these writers, great and small, to speak for themselves. Only men's own words accurately illuminate their own meaning and the environment in which they write. Yet Dr. Nuttall has no difficulty in arranging his manifold matter under the one fundamental doctrine, as the titles of his chapters show, for every one of them names the Spirit. He does not omit such topics as 'The Discerning of Spirits', 'The Spirit and the Ordinances', and 'The Liberty of the Spirit' — that is, he does not shirk the difficulties of his subject. He has to deal with many vagaries as well as with the central tradition, and he makes no attempt to deny the charge that the doctrine of the Work of the Spirit is a dangerous doctrine. One of the merits of his book is the inclusion of the Quakers. He shows that Fox had no teaching that cannot be paralleled on the 'left wing' of those more usually called 'Puritans'. On the other hand, he has a chapter to show why the latter fought a stern battle with the Friends. It was because the Quakers, by their emphasis on the 'light that lighteneth every man', denied the doctrine of 'original sin' and therefore, at least, seemed to make too little of Christ's work in redemption. Dr. Nuttall's references to Fox, when taken together, do not make an altogether pleasing picture. Whether he is right or wrong cannot be altogether decided until everything in the Quaker archives that relates to Fox, and particularly his correspondence, is published. Surely it is high time that this were done. Another of the impressions made by the book is the fluidity of the situation. For instance, Bunyan was no strict Baptist, Baxter was not wholly Presbyterian, and there were Quakers whose conscience permitted them to bear arms. As a Methodist reads the book he becomes aware that Wesley's doctrines of the Witness of the Spirit and Christian Perfection had Puritan antecedents. In advocating them, of course, he went back to the New Testament, but this was itself the Puritan practice, and whether he knew it or not, his teaching, here as elsewhere, was both eclectic and Puritan. Indeed, it was in Wesley that English Protestantism at last found its true exponent.

One could wish that Dr. Nuttall's 'Critical Conclusion' had been longer. One may demur to his findings here and there. For instance, is it well to say without qualification that 'There is no need . . . for any doctrine of original sin'? The old phrase is not a happy one, but do not psychiatrists proclaim the truth that there is something racially wrong in every man's subconsciousness? Some, again, will disagree with the statement 'The New Testament contains many theologies'. Few claim that it contains more than four or five — and the tendency today is to return to the old conviction that behind all variations in terminology there was a common doctrine. But this very valuable and very timely book is likely to become authoritative on its subject. There is a select bibliography and an *Index Nominum*.

He Served Human Liberty, an Essay on the Genius of Jonathan Swift. By R. C. Churchill. (Allen & Unwin. 2s. 6d.)

Mr. Churchill calls himself 'a literary journalist'. The phrase describes Swift too, and Addison and Arbuthnot and others who frequented the Coffee House. Mr. Churchill shows how these men both set a standard of morals and influenced public affairs. For instance, he claims that it was Swift who defeated Marlborough. He prefers the harsher judgement of the great soldier and diplomatist, but if Marlborough is to be condemned because he kept in touch with the exiled James, what of Bolingbroke, Swift's leader and friend? He quotes Swift's famous sentence about the 'consent of the governed', but did he mean by the phrase what we mean now? It may be argued that he was rather the friend of the poor than an exponent of freedom. Here the *Drapier Letters* and some of the pamphlets are ready to a writer's hand, but Mr. Churchill hardly tries to make out a case for *Gulliver*. Of course Swift was also a journalist with a peerless English style. No 'journalese' for him! He and his like appealed to 'reason', and perhaps it was the failure of this appeal that made him the most savage of satirists. In the year when the mind of this apostle of 'reason' became finally clouded, the heart of the apostle of 'enthusiasm' was 'strangely warmed'. There is something symbolic here. Mr. Churchill has many apt quotations from the writers of today — for instance, Shaw and Joyce. While Swift and Shaw were born in Ireland, both their families came from Yorkshire. A comparison between them would be very interesting. Happily this little P.E.N. book turns from scatology to 'letters'. We thank Mr. Churchill for the adjective 'Hollywooden'.

Lecky, a Biographical and Critical Essay. By J. Johnston Auchmuty. (Longmans, Green. 7s. 6d.)

'Once upon a time' a young man, seeking help for an examination, bought Lecky's *History of European Morals from Augustus to Charlemagne*. He found in it, not help for an examination, but an easy style, almost too vast an accumulation of facts, a vigorous criticism of Utilitarianism, and the destruction of the myth that, in the five centuries treated, the Christian ethic, as distinct from Christ's, was always superior to the heathen. This weighty piece of work was written by a young fellow in his 'twenties'! Mr. Auchmuty shows all this and much more in his interesting book. Lecky always insisted on doing justice to 'both sides'. This came out, in one way or another, in all his books. For instance, in his histories of England and Ireland in the eighteenth century he insisted on presenting 'both sides' of the American Revolution, of the dealings of England and Ireland with each other, and of the Evangelical Revival. This habit served him less well when, rather late in life, he entered Parliament as a 'Unionist'. Party politicians are not apt to do justice to 'both sides'. But Lecky represented the Dublin University, and ought University representatives to be 'party men'? Mr. Auchmuty calls him 'the mouth-piece of his era', but his roots were in the eighteenth century. His interests, like Butler's, lay in ethics rather than theology; Burke was his political guide, even in its belated insistence on the 'rights of property'; he loved liberty but suspected democracy. Apart from one or two questionable statements—for instance, the phrase 'the quibbling . . . and dishonesty implicit in the arguments of (the Tractarian) leaders'—Mr. Auchmuty too 'shows both sides', not least in his account of Lecky's own teaching. There is an interesting story of a University election. Mr. Auchmuty thinks that Lecky was the last of the historians who pursued their studies alone. At any rate he was not only 'the greatest Irish historian', but the greatest historian of Ireland. Here was a man of leisure who used his 'leisure' in worthy work.

The Wilson Era, 1917-23. By Josephus Daniels. (University of North Carolina Press, via Oxford Press. 18s.)

Mr. Daniels, now in his eighties, is 'the last surviving member of (President Wilson's) original Cabinet'. He was Secretary of the Navy from 1913 to 1921. His book is valuable because it is autobiographical. He tells us, in the main, of what he himself knew and saw and said. There is some slight repetition in his book, and there are places — for instance, in the account of his travels in Europe after the Peace — which might have been briefer, but there is no doubt that this is one of the books to which future historians will turn in their search for facts. Mr. Daniels was at Paris during the Peace Conference, waging a drawn battle with the British about the relative size of the American and British navies, but the chief interest of his book is in its accounts of what happened in Washington and the Cabinet. Wilson does not appear everywhere, but he is Mr. Daniels' hero, though not his idol. There is a preliminary chapter where the writer maintains that when people said that they did not 'understand Wilson', they understood him only too well! There is also a chapter near the end which tells of such things as his table-talk. Mr. Daniels was a whole-hearted supporter of all his policies throughout. For instance, he still thinks that Wilson was right in refusing to form a Coalition War Cabinet — right, too, in refusing to take such Republicans as Lodge and Root to Paris. He thinks, however, that Wilson was not a good judge of men when he chose to trust House and Lansing. There are illuminating stories of the two Roosevelts, Truman, and Henry Ford. There can be no doubt whatever of the single-mindedness of this American Methodist, but he makes no claim to be a detached observer. His readers will see the British through the eyes of an American, the Republicans through the eyes of a Democrat, and experts through the eyes of an able amateur. Nor does Mr. Daniels forget that he belongs to North Carolina. In private life he has been a newspaper editor and he writes like the best of them. The book is sprinkled with stories. Mr. Daniels seems to have as many at his fingers' ends as Wilson himself. For instance, we hear of a negro who, when a Daylight Saving Bill was passed, said that he must vote for Wilson since he had altered 'God Almighty's time' — of a New York Irish girl who had been assured by a Republican canvasser that, if Harding were elected President, he would 'make Ireland independent' — of a remark of Lord Fisher that he 'learnt more from sermons than from anything else' — and of a lady in Paris who, when Wilson was ordered fresh eggs by his doctors, promised to 'lay an egg on his breakfast table every morning'. The book brings out the truth that, while there are many unprincipled men in United States politics, there are many high-minded men too. This is the kind of book that an aged but alert statesman ought to write — especially when, like Mr. Daniels, he has kept a diary. The book, with its pictures, cartoons, and ample page, can only be called 'sumptuous'.

A Sword in the Desert. By Herbert Palmer. (Harrap & Co. 6s.)

Methodism has been called 'Philistine' before now, but in our days she has produced two poets — Edward Thompson and Herbert Palmer. In this volume Mr. Palmer 'brings out of his treasure-house things new and old', though he has not left the old ones as they were. Perhaps the first impression that the volume gives is its range. Mr. Palmer is 'a fellow of infinite variety'. Here are song and sonnet and satire; here are poems that scan exactly in the earlier fashion and poems that use modern 'rhythm'; here are pieces that keep to the 'classical' vocabulary and pieces that use 'un-poetic' words; here are regular rhymes and irregular rhymes and no rhymes at all; sometimes the writer sings of nature, sometimes of war, or of children or tramps. A few notes might have been added under the War poems to point out the particular episodes that provoked the poet. Who can remember every episode in 1939-45? The

book falls into three parts — 'Fire and Song', 'Bonfire and Cinders', 'Dance-song and Barrel-organ'. The first covers some two-thirds of the book. The titles are enough to show that Mr. Palmer can be a symbolist when he likes. Three themes keep on recurring. The first is the love of nature, and particularly the love of the moors and streams of the English north. Mr. Palmer is a fisherman who seeks more than fish — 'Only where water runs I can forget'. He does not like the moon. The second theme is sympathy with the under-dog, if indeed the house-sparrow and the child in the slum and the penniless vagrant may be called 'under-dogs'! The third theme, the greatest of the three, is religion. This poet cannot but tell of God and Christ and sin. Again, there are poems which 'he who runs may read', and poems that demand as much thought from the reader as Browning's — but they are worth it. One might quote many a fine phrase — as 'Selling sheets of lily-bane', 'Folly has tangled love's skein', 'The Lord is gracious to the damned, And so He gives them dung to eat', 'In Doubt I still can glow', 'The green sap in the acre's strife', 'I may ride on the nape of the wind'.

Mr. Palmer is a critic as well as a poet. In some of his poems he cries out upon the 'damned dadaism' of 'modern' poetry, and he has an introductory essay on this theme. Allowing, of course, that the poets of today are not wholly without merit, he yet gives himself to belabour them. One reader, at any rate, rejoiced, as he read, in every thwack of the cudgel. Mr. Palmer sees signs of a coming revolt against 'the sham apostles of Despair', and 'lines that fumble into jarring prose', and 'lumps of ordure', and 'a deliberate attempt to be obscure'. Though he is sixty-six, let us hope that he will still be singing in that happier time.

The Way of a Christian Citizen. By E. Clifford Urwin. (Epworth Press. 1s. 6d.)

While this book is primarily meant to prepare the way for the new Methodist 'Order of Christian Citizenship', beginning with the Order's 'Proclamation' and ending with its 'Affirmation of Allegiance', it is 'just the thing' for anyone who is setting out to practise social Christianity. The first five chapters describe the present situation and explain the motives and principles of the Christian way of life. Here two points are specially well made — that we are passing today from an era of freedom to an era of authority, and that our problems arise because we live willy-nilly in 'a mixed society' of Christians and others. The other five chapters lay out the present problems that attend Home and School, Work and Money, the Use of Leisure, Social Habits (i.e. drunkenness, gambling, and sexual irregularities), and Peace. There is a *questionnaire* (but not a bibliography). Mr. Urwin has not room, of course, for the exploration of the whole of Christian ethics. He has to leave on one side questions that are not practically urgent — for instance, polygamy — but he illustrates his theme with many historical illustrations and he knows how to use a good story. He keeps in touch throughout with the New Testament. He writes with lucidity (though he does speak of 'factual truth'). One might challenge a phrase here and there — for instance, did the Old Testament 'give birth' to the idea of 'holy war' or inherit it from the farther past. On pages 36f. a rather more serious query arises. Leaving aside the question whether — in England, for example — either Church or State claims 'entire allegiance', is it true that, when Church and State differ, the Church has *always* 'the greater claim on the loyalty of the Christian citizen' — for instance, in a land where the Church attacks the State for permitting religious liberty? Or what of the States that abolished 'benefit of clergy' and 'right of sanctuary'? But Mr. Urwin has written a first-class book. He shows his wisdom not least because he silently refuses to produce a set of explicit rules to save a Christian from thinking for himself. He knows that every Christian must himself apply Christian principles to the distinctive situation of his own life and that there is such a thing as 'the liberty of the Christian man'.

He does not even say that a Christian must be a total abstainer, though 'the Proclamation' requires this. There is a simple instance of his method in his treatment of Sunday. He puts it in its right context, displays the Christian principle about it, and then leaves every Christian to decide details for himself. Other questions are more complex, but the example is typical. On every subject Mr. Urwin says, in effect, 'You must choose your own steps on your journey, but perhaps I can show you the road' — and he can. Here is just the book for any young Christian who is seriously asking 'How may I "serve the present age"?"

German Educational Reconstruction Pamphlets: 1. *Experimental Schools in Germany*, by Minna Specht and Alfons Rosenburg (J. Clarke. 1s. 6d.); 2. *Vocational Training in Germany*, by Helmut von Rauschenplat. (1s. 6d.); 3 and 4. *Jugendbewegung*, by Fritz Borinski and Werner Milch. (2s. 6d.)

'German Educational Reconstruction' (G.E.R.) is the name of a voluntary society of German and British educational experts which has set itself to the urgent but incredibly difficult task of reforming the educational system in Germany. In these pamphlets some of its members describe the situation, and their hopes of meeting it, for English readers. While they are all anti-Nazi, one of their convictions is that all reform must spring from seeds that suit German soil. They begin, therefore, by examining whatever there was in Germany before Hitler that has promise in it. To understand their suggestions it is best to begin with the last of these three pamphlets, since it describes in detail the tangled and perplexing 'Story of German Youth, 1890-1933', with all its ramifications, enterprises, success, and failure. The pamphlet makes it plain that even in the nineteenth century there was already a widespread conviction or feeling that the Prussianized State and all that went with it were hostile to the true spirit of the German people. This showed itself specially in the spontaneous outbreak of the *Jugendbewegung* and many similar organizations. The writers believe that at its heart this Youth Movement was healthy and good, in spite of all vagaries and mistakes, and that it is by no means dead. Here, therefore, there is a starting-point for a truly German educational reform. The first pamphlet tells the story of a number of experimental boarding-schools and day-schools, most of which arose before the First World War. They were the experiments of individual reformers, and the writers of the pamphlet believe that 'because they had no root' in German soil they 'withered away' when persecution arose. Some of them borrowed methods that had succeeded in Britain, but in Germany these were exotic and this was fatal. In *Vocational Training in Germany* the scene is set in the Weimar Republic. It made many brave experiments in this realm. In addition to training for a particular vocation in life, attempts were made under a scheme called DINTA to bring workers and employers together and to give the young a wider outlook than the mere preparation for a given 'job'. In the curriculum of these schools time was given to 'civics', but the pupils called this 'the sleeping hour'! As the writer suggests, German experiments may help Britain as she launches on a system of vocational training. Even Hitler did some good here. The word 'vocation' is, of course, the right word. Ought such training to be universal? There is much else of value in these sober and factual booklets. In them the right people 'set their hand to the plough' in a hard and carked field.

BOOKLETS AND PAMPHLETS.

In *How Moses Compiled Genesis* (Church Book Room, 6d.) J. Stafford Wright argues that the differences of style shown in the documents J, E, and P are due to the variety of the sources from which Moses, who was educated at Pharaoh's court, drew his materials for Genesis. But these differences of style persist in Exodus, etc. Had Moses so fully appropriated the styles of his sources that he could write at will in any of them,

adding D in his stride? . . . *Mary, Full of Grace* (Shrine Office, Walsingham, 3s.), by Enid Chadwick, is an excellent instance of Christian Haggada. The writer blends fact and legend in order to teach. Roman Catholic doctrine about our Lord's Mother being granted, the work is well done, not least because of the simplicity of the writing (and drawing). . . . Mr. Horace B. Pointing's *The Society of Friends* (Friends' Book Centre, 6d.) is a very good 'short account of the history, beliefs and practice' of the Quakers. While the writer is himself a Friend, he makes no defence, for instance, of the short-comings of the eighteenth century. It is interesting to learn that experiments are being made to modify 'birth-right membership'. As to Reunion, while Mr. Pointing allows that there are other valuable ways of worship beside the 'Friends', he believes that they have still a separate witness to give. . . . *Select Vestry* by Patricia O'Connor (Quota Press, Belfast, 3s. 6d.) is a play in three acts whose scene is set in Ulster. Every one of its eight characters is drawn 'to the life', especially that of the Rector's wife. There is comedy at the beginning of the play, but it ends with the tragic decision of a minister of religion when it comes to choosing the parish Select Vestry, to prefer a rich man to a poor man because the former will give large but self-seeking gifts to 'a good cause'. . . . In *Further Stories from the Old Testament* Mr. Ellis W. Heaton adds two more numbers — one on the Northern Kingdom and one on Judah (as far as Ezra) — to his excellent series of booklets to help boys and girls to read their Bibles historically (Epworth Press, 6d. each). One could wish that he used the word 'perhaps' a bit oftener — for instance, in dating the document J and the year when King Uzziah died, and in the account of Zerubbabel — but everything that 'older boys and girls' need — salient dates, selected readings, maps — is here for sixpence. Chief of all, there are just the right fore-words to set them going. . . . While it is a pity that in *Christian Foundations* (S.P.C.K., 2s.) Canon A. E. Simpson has used the same title as Dr. Maldwyn Hughes gave to another book, there is no other fault in this latest set of lesson outlines for teachers. It has two unusual marks — here an Anglican does justice to 'Non-Denominational Religious Teaching', and the eighty-seven outlines are not 'Bible lessons' from which religion may be deduced but follow a theological plan (of course, using the Bible). There are three Parts — on 'The Christian's Faith', 'The Christian's Duty', and 'The Christian's Help' (the Means of Grace). Every lesson is as full of matter as it is simple. This book meets the demand for the direct teaching of religion. . . . If anyone prefers a painting to a photograph Mr. John S. Hoyland's *The Clump of Bushes* (Epworth Press, 4s.) should suit him. He gives us 'Twenty-five Dramatic Readings' to be read aloud in youth groups, etc. Two figures give the book unity — the young Prophet of Nazareth and the Rich Young Ruler, whom Mr. Hoyland makes into a priest. He treats many other Gospel characters — as Thomas, the Centurion, an Innkeeper — with imaginative skill. He takes no liberties with Jesus, but takes them warrantably with all the rest. Few could use the method well, but he can and does. He has insight and hands it on to others. . . . Miss Diana Reader Harris's lecture on *The Bible as Literature* (National Association of Girls' Clubs, 32 Devonshire Street, W.1) is all the better because it is full of quotations. As usual when it comes to literature, most of them are from the Old Testament. The phrase 'the similarity of English and Hebrew' needs more qualification than the context gives. This is a delightful lecture. . . . What is 'the peace of God'? In *Adequate Resources* (Epworth Press, 6d.) Rev. G. S. Horner gives the simple but deep answer. It contains his six broadcasts in the 'Lift up your Hearts' series. In every talk there is at least one story 'right on the nail'. . . . The Old Testament Society's *Book List, 1946* (from Professor G. Hanton Davies, 3 The Dell, Westbury-on-Trym, Bristol, 3s. 2d., post free) contains descriptions by experts of books (in five languages) published since 1940 that deal with any part of Old Testament study. . . . The B.B.C. gives itself chiefly to information and entertainment. Its *Broadcast Talks and Dis-*

cussions (B.B.C., Scarle Road, Wembley, Middlesex) provides a well-ordered account of all that it is doing (apart from 'Here is the News') to inform the public in a score of ways. . . . Are you an adult and do you like to look up from your work and see a lovely bit of out-door England? Then buy *The Epworth Calendar* for 1947 (Epworth Press, 3s. 9d.). Dr. Church has added the 'Witness of Twelve Great Christians'. Are you a child and do you like to see fairies dancing and lambs skipping and gnomes popping about? Then get Mummy to buy *The Happy Year* (Epworth Press, 2s. 6d.). There are merry rhymes too. The prices include purchase tax.

NOTABLE ARTICLES IN PERIODICALS

The International Review of Missions, October (Oxford Press. 3s.).

Waiting on the Word. By Norman Goodall.

Implications of the Use of Scientific Disciplines by Christian Workers. By Cecil W. Gibbons.

The Kingdom of God and the Missionary Enterprise. By Nicol Macnicol.

National Spiritual Unity (in the Portuguese Empire). By John T. Tucker.

Church and State in Ashanti. By Harry Belshaw.

What is Judaism? By Hans Kosmala.

Oecumenical Hymnology in China. By Bliss Wiant.

The Hibbert Journal, October (Allen & Unwin, 10s. per annum).

The Sickness of Christendom and the Work of Alfred Loisy. By Thomas Callender.

The Politics of Lord Acton. By W. Watkin Davies.

A Critique of Materialism. By John R. Baker.

The Life of the White Ant: The Philosophy of Maeterlinck. By D. N. Cushon.

Alternative Views of Christianity. By Hugh Brown.

The Journal of Religion, July (University of Chicago Press, via the Cambridge Press, \$1.25).

Theological Values in Current Metaphysics. By Charles Hartshorne.

Natural Law in the Teaching of the Reformers. By John T. McNeill.

History in the Theological Curriculum. By J. Hastings Nichols.

The Bible in the Ancient Church. By Robert M. Grant.

Conscience and Society. By Helmut Kuhn.

The Congregational Quarterly, October (Independent Press, 2s. 6d.).

The Free Churches and the Future. By A. Victor Murray.

The 'Obscurity' of P. T. Forsyth. By Thomas D. Meadley.

An Approach to Modern Art. By R. H. Jack.

Rainbow in Babylon (Ezekiel). By Campbell Mackay.

Free of Conscience and Worship in Italy. By Eric A. Way.

The Harvard Theological Review, July (Harvard University Press, via Oxford Press, \$1.00).

Latens Deus, La Reconnaissance du Christ dans les Évangiles. Par Elie Bickerman.

The Early Church and War. By Roland H. Bainton.

The Moslem World, October (Hartford Seminary Foundation, via Marshall, Morgan & Scott, 2s.).

Evangelism for Mohammedans. By J. Christy Wilson.

The Allah of Islam and the God Revealed in Jesus Christ. By Samuel M. Zwemer.

The Shiite Community in India Today. By John N. Hollister.

The Emerging Church in the Dutch East Indies. By John Elder.

A New Life of Mohammed (R. U. C. Bodley). By William Thomson.

- Queen's Quarterly, A Canadian Review*, Autumn (Queen's University, Kingston, Canada. 50 cents).
- The World is Sick. By R. M. Ogden.
- Lucretius after Two Thousand Years. By Archibald A. Day.
- General Sikorski: Some Personal Reminiscences. By Victor Podoski.
- 'Because it is There' (Leslie Stephen and C. E. Montague on the Alps). By W. R. Irwin.
- The Report of the Royal Commission on Espionage. By Wilfrid Eggleston.
- The Yale Review*, Autumn (Yale Press, via the Oxford Press. \$1.00).
- The Political Outlook. By Marquis W. Childs.
- The Scientific Education of the Layman. By J. Bryant Conant.
- Economic Issues in Japan. By William W. Lockwood.
- Homage to Willa Cather. By E. K. Brown.
- Pattern of a Man. By James Still.
- New Southern Resources. By H. Hill Miller.
- Comparative Literature Studies*, Vols. XXI-II (Rockliff Bros., Liverpool, 16s. per four vols.).
- The First Translation of Molière in the World. By André de Mandach.
- The Influence of Poe on Valéry prior to 1900. By Rhys S. Jones.
- The Classics and Psychology (continued). By W. F. Jackson Knight.
- Bestiaries, A Few Observations (continued). By Evan J. Jones.
- Teachers of Today* (Religious Education Press, 3d.) is 'A Forward-Looking Quarterly and News Review of Christian Education'. What Ernest H. Hayes edits is sure to be good. The scope is wide. For instance, the September number includes short articles on the Future of Sunday Schools, on the Training of Children in World-Consciousness, and on School Worship, with a story on 'The Carpenter King', a specimen 'Pep Talk', and much else.
- Journal of Theological Studies*, July-October (Oxford Press. 5s.).
- When did the Arian Controversy Begin? By Dr. W. Telfer.
- The Modern Expansion of the Church: Some Reflections on Dr. Latourette's Conclusions. By E. A. Payne.
- Theological and Philological Problems in the Old Testament. By G. R. Driver.
- Johannine Synonyms. By C. C. Tarelli.
- The Acta Pauli: A New Fragment. By G. D. Kilpatrick and C. H. Roberts.
- Gregory Dix's 'Theology of Confirmation in relation to Baptism'. By A. M. Ramsay.
- R. de Langhe's 'Les Textes de Ras Shamra-Ugarit'. By H. H. Rowley.
- E. G. Selwyn's 'The First Epistle of St. Peter'. By T. W. Manson.
- The Expository Times*, October (T. & T. Clark, 1s.).
- Evangelism in Towns. By Patrick C. A. Carnegy.
- The 'Son of Man' Sayings Relating to the Parousia. By Vincent Taylor.
- Christianity and Education. By T. Glyn Thomas.
- The Expository Times*, November-January (T. & T. Clark, 1s.).
- Towards the Conversion of England: Evangelism and the Young. By Bryan S. W. Green.
- The Religious Value of Sacrifice. By C. J. Cadoux.
- Towards the Conversion of England: Modern Agencies of Propaganda. By C. B. Mortlock.
- The Religious Value of Sacrifice. By H. H. Rowley.
- Sojourners in Egypt. By E. W. Heaton.

- Towards the Conversion of England: What Next? By C. H. Lambert.
 Religious Convictions and Theological Doctrines. By J. M. Shaw.
 International Meeting of the Society for Old Testament Study. By N. W. Porteous.
- Bulletin of the Rylands Library*, October (Manchester University Press, 2s. 6d.).
- Some Ancient Mesopotamian Traditions concerning Man and Society. By T. Fish.
 Personality in its Cultural Context. By T. H. Pear.
 The Period of the Judges. By Edward Robertson.
 Abu L-Hasan Al-Suri's Discourse on the Calendar in a Samaritan Codex. By P. Weis.
- The Journal of Religion*, October (University of Chicago Press, via the Cambridge Press \$1.25).
 What is Theological Education? By Hugh Hartshorne.
 Religious Education Problematically Christian. By Paul Ramsey.
 Hillel the Elder. By Judah Goldin.
 Existentialism, Rationalism, and Christian Faith. By Maximilian Beck.
- The Presbyterian*, October-December (J. Clarke, 1s.).
 Karl Barth and the Doctrine of Creation. By W. A. Whitehouse.
 The Transmission of the Gospel in a Mass Society. By R. K. Orchard.
 Christian Action in Society and the Equipping of Church Members for it. By G. K. Hawes.
- The Harvard Theological Review*, October (Harvard University Press, via Oxford Press \$1.00).
 Fifty Sermons on Handel's Messiah. By R. Manson Myers.
 A Latin Hymn to the Creator Ascribed to Plato. By Hans Lewy.
 Euhemerus and the Historians. By Truesdell S. Brown.
- Religion in Life*, Winter (Abington-Cokesbury Press, via Epworth Press, 9s. 6d. annum).
 Martin Luther's Faith. By Wilhelm Pauck.
 The Christ Image in the Novels of Dostoevsky. By Carl E. Purinton.
 Values in the Vulgate. By A. Wentworth Hewitt.
 The Promise of His Coming. By Raymond F. Smith.
 Edinburgh, 1901. By Paul D. Moody.
 The Present-Day Task of a Theological Seminary. By Norman Victor Hope.
- Studies in Philology*, October (The University of North Carolina Press, via the Cambridge Press, \$1.25).
The Editions of Erasmus' De Copia. By Herbert D. Rix.
Did Montaigne Alter La Boétie's 'Contr'un'? By Harry Kurz.
The Elizabethan Female Worthies (Celeste T. Wright).
The Associationist Criticism of Francis Hutcheson and David Hume (Martin Kallich).
Is Coleridge Indebted to Fielding? (Nettie S. Tillett).
Byron Autograph Letters in the Library of the University of Texas (T. G. Steffan).

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